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Twelve Essential Upanishads

Vol. I

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by:

RIDANDI
SRI BHAKTI PRAJNAN YATI

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कृपया पुस्तक के ऊपर कोई निशान आदि
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TWELVE ESSENTIAL UPANISHADS

(In Three Volumes)

(Isha, Kena, Katha, Prashna, Mundaka, Māndukya, Taittāriya, Aitareya, Chāndogya, Brihadāranyaka, Svetāsvatara and Gopālatāpani Upanishads)

with original Sanskrit Text, running translation and purport.

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पुस्तकालय
पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

Vol. I

by

TRIDANDI SRI BHAKTI PRAJNAN YATI

स्टाक प्रमाणीकरण १९८४-१९८५

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Dedicated to

MY DIVINE MASTER

—YATI

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PREFACE

After the Kurukshetra-battle when Sri Yudhistira alongwith his brothers and Sri Krishna went to Sri Bhishma to get his guidance and advice Sri Bhishma said:[1] "I deem that all your miseries are Providential. How strange that danger befall even where king Yudhistira, the son of Dharma is the ruler; where are present Bhima armed with the mace and Arjuna holding the invincible Gandiva and above all where the Supreme Lord Sri Krishna Himself is the Friend and Well-wisher! None, indeed, can know the purpose of the Mission of Sri Krishna for which He takes His devotees as instruments; even great seers get bewildered in their seeking to find it out". So, for a self-surrendered aspirant, it is certain, that all that happens is wrought by Providence.

My Divine Master Nityaleelāpravista Sri Srimad Bhakti Vilās Tirtha Goswāmi Mahārāj, was the dearest disciple (Guru-prestha) of Om Vishnupād Sri Srimad Bhakti Siddhānta Saraswati Goswāmi Mahārāj, the illustrious Founder of Sri Chaitanya Math and its branches Sri Gaudiya Maths. They both are eternally related in relation to their servitorship in that plane of transcendence as **Vimalamanjari** and **Nayanamanimanjari** respectively in their roles of service to the Two Moiety-Counter-Wholes Sri Rādhā Krishna. I am the most unworthy disciple of

1. Bh. I. 9. 14-16

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my guru Maharaj, but his grace and affection towards me was abounding. I could not realise earlier why he used to say often, 'burn always in labyrinth of fire of sufferings which brings the clue for perennial happiness'. But after his demise which took place in September 1976 when as it is usual in such cases viz after the demise of the Mahāpurushas a section of the so-called followers become blinded to their self-enjoying propensities and aggrandisement like asuras with their power-mongering sordidness; the same history repeated itself at which the mighty mission of my Guru Mahārāj faced the greatest of dangers and the ship of my life was tossing in the hurricane on the bed of high seas. As good luck could have it, I have the guiding principle of my life in the very benediction of my Divine Master:- *'My advice to you, even though if there is crash of thunderbolt on your head or the Pralaya of the whole world takes place before your eyes yet knowing all these as the Will of Sri Krishna be calm and unperturbed'.*

At such a condition of my life I envisaged a Divine Hand. The way how I got the inspiration for translating the Upanishads is a Divine Mystery which I first felt not proper from my part to disclose as it might be bringing spiritual conceit but subsequently I realised that it would be an act of impeity to my Divine Master which might stand as an obstacle on the path of my spiritual progress and therefore without any sense of shame I record the fact: While I was at Sridham Mayapur, one day, my Divine Master in a day-dream appeared before me and instructed me: 'this is the time for you to

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penitrate upon the sophisticated philosophy of the Upanishads and get all the essential Upanishads translated into English in accordance with the *Achintya-bheda-abheda*-Philosophy of Bhagavān Sri Chaitanya Mahāprabhu and you will be marvelled to get light at times, from Srimad Bhāgavatam so that the book will be read with great interest and delight by the loving devotees of the Lord'; further he guided me by giving a wonderful explanation of the first Shloka of the Isha Upanishad and also instructed me how I have to explain them'.

Thereupon under the benediction of my Divine Master, this most humble self started the work during the Urjjva Vrata corresponding to Oct.-Nov. '77.

As per the chronological order that I recorded in the very beginning of my work that 'Isha' is the first and 'Brihadāranyaka' is the last among the eleven essential Upanishads and accordingly therefore, I followed my order of translating in that chronological way starting from 'Isha' and ending with 'Brihadāranyaka' Upanishad. I felt extremely delighted while I was translating Isha, Kena, Katha, Shvetāsvatara, Mundaka, Itariya etc. and when I touched 'Chāndogya' I felt much strain. As I was proceeding my brain was terribly affected even I had to go for some Aurvedic treatment. But when I passed over the profane and reached to the Transcendent, particularly when I could have a vision of Sri Krishna's Esoteric Pastimes blossomed forth in it, it carried me to the greatest delight. Finally when I

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took up 'Brihadāranyaka' I was put in the midst of the ocean and I was almost puzzled and practically became half-mad, yet my tenacity didn't permit me to stop. Above all it was the God's Providence that I have to complete the work so, soon here too I could have a wonderful flash of Divine light within which (*Jyotirabhyantare rupam atulam shyāmasundaram*) the merrily dancing Honey-moon Sports of Rasarāja with Mahābhāva, the Two Moiety-Wholes Sri Rādhā and Sri Krishna I oculd notice. Particularly the most synonymous mantras such as Ch. Up. I. 6. 5-7; III. 17. 6-7; VII. 25.2; and Brih. Up. II. 3.6; IV. 2. 2-3; and Tai. Up. II. 4-5 and such many others—where I was puzzled to get synthitical reconciliation but finally I could be enlightened with their most esoteric meanings by the direct inspiration and guidance from my Divine Master which was the Supreme gain of my delight.

I thought that with this Brihadāranyaka I would be completing my task on Upanishads but the concluding chapter of the 'Brihadāranyaka' Upanishad is so profane that I felt a void in my heart on completing the work with this! I was mentally perturbed feeling like a fish out of water, when in a dream my Divine Master consoled me behesting: 'How do you think that with this your Upanishadic task is completed? There is a purpose of creating this void in your mind—see, generally the scholars in the chronological order take up 'Brihadāranyaka' Upanishad as the first in the order whereas in your order you maintain the 'Brihadāranyaka as the eleventh and last in the order which

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is also recognised by all the great Āchāryas. But how could you stop your task with this ? The void is created to look forward to the fully bloossomed aspect of (*Leelā Svayamvara Rasam labhate jayasrih*) that Transcendental Dalliance of Sri Krishna (Rasarāja) with Sri Rādhā (Mahābhāva) 'Chāndogya's '*ātmarati-ātmacridā-ātmamithuna-ātmānanda*' statement is most honoured in the glorious Gopālatāpani Upanishad. As among all the Shāstras Srimad Bhāgavatam is the most delightful one to the Paramabhāgavata devotees so also among the all Upanishads Sri Gopālatāpani is the most favourite one to the Vaishnavas and to the Gaudiya Vaishnavas in particular. Therefore you should soon look upto that and make the completion of your present task with that. Your unquenching thirst will soon be fully saturated with the drink of that Divine Nectarine Bliss'. Further instruction he gave, 'although you have translated the 'Shvetāsvatara' Upanishad earlier yet put it as the eleventh and the 'Brihadāranyaka' as the tenth in order'.

So forthwith, by his behest I took up the 'Gopālatāpani' Upanishad and now I feel my cup is full with abounding Bliss.

A dwarf makes a high jump to catch the moon, so it may be impracticable for a poor soul as am I but as it were, whose grace makes a dumb converted into a bard, a lame duck to climb a high mountain— at the lotus feet of that my Divine Master I find my sole solace. During those days of turmoil when my

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life was at a peril I found, above all, the merciful hands of my Divine Master, who ever guides me in my walk of life.

I had practically very little hope that the entire work could be published in book form as it required a large amount which was not possible at present, to spend by our mission, so we started to get that printed serially in 'The Gaudiya', our English monthly organ. Sri Chapalākānta Bhattacharjee, the former Editor of the 'Ānandabāzār Patrikā' (the most renowned daily of Bengal) and also was former Member of Parliament as well as a Member of Sanskrit Board of Govt. of India, appreciating the work gave a recommandation letter to the Sanskrit Dept., Govt. of India for a substantial financial grant. Govt. of India (Sanskrit Dept.) anyhow gave a grant of Rs. 5,000/- only, besides we got the paper at concessional rate that is generally provided for the printing of religious books. It is once again the Providance of God that T.T.D. (Tirupati Tirumala Devasthanam) has kindly agreed to give a grant of Rs. 5,000/- for each volume for bringing out all the twelve essential Upanishads into a book form in three volumes. Apart from this my god-brothers such as Tridandiswāmi Sri B. P. Sādhu Mahārāj and Sripād Nityānanda Brahmachāri encouraged me in all respects, but for whom even the benediction that I received from my Gurudeva would not be flowing so aboundingly unto me. It is they too who equally share the joy. My another god-brother Sripād Narasimha Brahmachāri took great pains to go through the proofs. And Sriman Lalita Krishna

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Brahmachāri most enthusisatically typed the entire matter which spread over a thousand pages.

How adequately can I express my heartfelt thanks to Prof. Dr. R. N. Sampath, Head of the Dept. of Sanskrit, Madras Presidency College, who took such a great pain to go through the entire manuscripts and made the necessary corrections of my English language. I should be also thankful to the management of the Rathnam Press for their kind co-operation in getting this book printed. I should be thankful to 'Gopi' who gives the cover page designs for all our books.

I have got no literary competency nor have I any good disposition. It is the Grace and Grace alone which worked in me to render this service. This is the task undertaken for the sole delight of my Divine Master and for the Vaishnavas who are Gunagrāhis as well as Sāragrāhis. Therefore my omissions and commissions they would be over-looking.

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ALL GLORY TO SRI GURU AND GAURANGA

INTRODUCTION

I

The great Āchāryas '(Spiritual-pathfinders) of our Sanātana-Dharma didn't give their sermons from the mount merely as their oral utterances but their utterances were based upon the concrete basis of Prasthāna-Traya which could not be shakened even by the all-destructive influence of Kāla (Time), Yugas passed like Satya, Tretā, Dvāpara and Kali —Mahā-Pralaya came but the Vedas complete-with Prasthāna-Traya remained the same. But at times concealed themselves as the tree in its seeds, and again got its full-fledged shape having timely rains and fertility. That is why they are known as *Apauruseya*—not the product of any intellectual brain subject to any edition and alteration or destruction—they are known as self-revealed Truth.

The Prasthāna-Traya is the head and heart and the very substance of the Vedas. And in the Vedic terminology they are entitled as (1) Shruti-Prasthāna, (ii) Nyāya-Prasthāna and (iii) Smriti-Prasthāna. The Upanishads are known as Shruti-Prasthāna, (ii) the Vedānta-sutras are entitled as Nyāya-Prasthāna and (iii) Srimad Bhagavad Gitā is belonging to Smriti-Prāsthāna. The Sātvik Purānas as well as the Mahā-

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bhārata are accepted as auxiliary to the Smriti-Prasthāna. These Prasthānas are *Aprākrita* beyond the comprehension of any empirical knowledge. Intellectual efficiency incapacitates to conceive the intrinsic meaning and esoteric aspect of the Divine Lore of the Prasthānas. It is known only through the perspective of one's own spiritual sādhanā or what is known as through the intuitive wisdom. Therefore to make us enlightened in this respect Supreme Lord Himself at times descends or sends His Associate-devotees Mahāpurushas who act as Āchāryas. We find in our present Age principally Sri Shankara, Sri Rāmānuja, Sri Madhva, Sri Vishnu-swāmi and Sri Nimbārka as they were ordained by the Lord, gave their respective commentary on the Prasthānas as they viewed the Truth. But Sri Krishnadvaipāyana Vyāsa who is Shaktyāvesha-Avatāra (Special Power-Incarnate of the Supreme Lord) who compiled the Vedānta-Sutras finally composed Srimad Bhāgavatam which is the ripest fruit or quintessence of the Prasthānas and which is entitled as Paramhansa-Samhitā, the final and supreme authority par-excellence.

Sri Chaitanya Mahāprabhu Who was none but the Supreme Lord par-excellence (Svayam) incarnated as His Beatitude Transcendental Manifestation (*Audārya-Vigraha*) showed that Srimad Bhāgavatam is the Supreme authority par-excellence in the matter of ontology of the Supreme Truth. Accordingly His associate adherent devotees viz. Sad (six) Goswāmis of Vrindāban through whom the Lord propagated the universal Philosophy of Transcendental Prema-Bhakti,

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as well as thereafter all the Gaudiya Vaishnava Āchāryas in their writings took the source of light from Srimad Bhāgavatam. As Dr. Sudhindra Chandra Chakraborty in his book "Philosophical Foundation of Bengal Vaishnavism" rightly says:—'No doubt the Upanishads have repeatedly declared that the ultimate Reality is Transcendental in nature and the phenomenal world has derived its being from it, but the emphasis on the personality and spiritual dynamism of that Transcendental Being admitting of different grades of expression, is a special feature of the Bhāgavata" [1]

To every orthodox Sanātanist Upanishads are the bed-rock of the philosophy.

Therefore while I venture to translate the Principal Upanishads I shall mainly depend upon the cult of Srimad Bhāgavatam and under the benediction of the Āchāryas of Gaudiya Vaishnavas.

Robert Ernest Hume in his book 'Thirteen Principal Upanishads' says, "The Upanishads are sublime in their conception of the Infinite and of God. They represent the earnest efforts of the profound thinkers of early India to solve the problems of the origin, the nature, and the destiny of man and of the universe, or more technically the meaning and value of 'knowing' and 'being'..... Here in the Upanishads are set forth, in concrete example as well as in dogmatic instruction, two opposing theories of life: an ignorant narrow, selfish way of life which seeks temporary, unsatisfying,

1. Philosophical Foundation of Bengal Vaishnavism p. 23.

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unreal ends ; and a way of life which seeks to relate itself to the Supreme Reality of the universe..... The students of the history of Philosophy who desire to know some of the earliest answers reached in India for the ever insistent problems of man and the universe and for the ideals of the highest existence ; the special students of India who strive to understand the essence as well as the externals of its cultures ; the religious teacher and worker in East and West who seek to apprehend the aspirations and spiritual ideals of the Hindu soul ; the educated English speaking Hindus who feel a special affection for and interest in the sacred writings of the native land ; and the deep thinker who searches in arcane texts for clues to the solution of life's mysteries all of these students will turn constantly to the Upanishads as an authoritative compendium of Indian metaphysical teachings." [1]

Prof. Deussen Paul of the University of Kiel (German) says : 'The great Upanishads are deep, still mountain tarns, fed from the pure waters of the everlasting snows, lit by clear sunshine, or by night mirroring the high serenity of the stars.' Further he says : 'On the tree of Indian Wisdom there is no fairer flower than the Upanishads, and no finer fruit than the Vedānta Philosophy '.

Prof. Deussen who paid such a high tribute to the Upanishads but his idea of the Upanishads is, 'that of the ideal identity of God and the soul and that the universe is pure illusion and claims that

1, Vide p. VIII.

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this is the fundamental view of the Upanishads. It shows that he has not grasped the true inwardness of the conceptions which he honours so highly'.[1]

If Upanishads contain passages which cast a doubt on the reality of the universe, they also contain other passages which unequivocally affirm its reality stubborn reality.

Mr. Hume says: "The path of realism, had logically led them to an unsatisfying conclusion. The unity for which they had been searching as if it were something outside of and apart from the self, could never be reached. For there still remains the stubborn dualism of self and not-self, however deeply the two might be set into a monistic frame which should embrace them both in an external grasp. Epistemological idealism must henceforth be the path travelled in order to reach the goal of an absolute unity – Realistic monism has been changed into epistemological idealism." [2]

Most regretting, that great philosopher Dr. S. Radhakrishnan says, "the Absolute is beyond the sphere of predication. "It is the Sunyata of the Buddhists". He also considers Buddha as a seer of the Upanishads.[3] Further he remarks that "Sankara

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1. Deussen holds that the idealistic monism of Yajnavalkya is the main teaching of the Upanishads and the other doctrines of theism, and cosmogonism are deviations from it caused by the inability of man to remain on the heights of pure speculative thought, the view which regards the universe as actually real and the theistic development are said to be departures from the exalted idealism of Yajnavalkya.
2. 'Thirteen Principal Upanishads' p. 42.
3. Principal Upanishad pp. 67, 578.

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says :—"The created Brahmā has a specific locality and so can be the goal of a journey but not the supreme Brahman Who is present everywhere and is the inner-self of the travelling individual selves."[1]

But elsewhere he says :—"When the Supreme is seen the knots of the heart are cut asunder, the doubts of the intellect are dispelled and the efforts of our actions are destroyed."[2] Again he says :— 'Spiritual wisdom does not abolish the world, but removes our ignorance of it, when we rise to our true being, the selfish ego falls away from us and the true integral self takes possession of us. To live permanently in this new consciousness is to live in eternity.[3] Only the pure in heart can see God.[4] Without the individual there is neither bondage nor liberation."[5] When the veil of intellectual knowledge of avidyā is swept aside, a flood of light breaks upon the awakened soul and a vision of the Universal-Self is achieved. This self is present, real and concrete even as a physical object is present to the physical eye.'[6]

These inconsistent conclusions show that Dr. S. R. was not in a clear-cut understanding of the Upanishadic Truth.

Sri Rajagopalachari said :-'The spacious imagination, the magnetic sweep of thought, and the almost reckless spirit of exploration with which, urged by the compelling thirst for truth, the Upanishad

1. Principal Upanishad p. 125.
2. -do- p. 120,
3. -do- pp. 126-27.
4. Ibid. p. 101.
5. -do- p. 95.
6. -do- p. 142.

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teachers and pupils dig in to the "open secret" of the universe, make their most ancient of the world's holy books still the most modern and most satisfying.'[1]

Even Western Philosopher Max Mullar said :— "the every sentence (of the Upanishads) deep, original and sublime thoughts arise, and the whole is pervaded by a light and hold and earnest spirit –in the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads."

The renowned Western Philosopher Schopenhauer said : –"In the whole world there is no study so beneficial and so elevating as that of the Upanishads. They have been the solace of my life. They will be the solace of my death.....Upanishadic teaching is the fruit of the highest human knowledge and wisdom."

Gough Archibald E : says : 'The Upanishads are the loftiest utterances of Indian intelligence and are the highest product of the ancient Indian mind.'[2]

Dr. S. Radhakrishnan says, 'The Upanishads represent a great Chapter in the history of the human spirit and have dominated Indian philosophy, religion and life.....They give in some detail the path of the inner ascent, the inward journey by which the individual souls get at the ultimate Reality –the One Reality behind and beyond the flux of the world.

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1. **Discovery of Faith by Mr. Nehru.**
2. **The philosophy of the Upanishads and Ancient-Indian Metaphysics.**

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They reveal to us a world of rich and varied spiritual experience rather than a world of abstract philosophical categories.[1]

The Upanishads disclose the working of the primal impulses of the human soul which rise above the differences of race and of Geographical position.[2]

The ideal which haunted the thinkers of the Upanishads, the ideal of man's ultimate beatitude, the perfection of knowledge, the vision of the Real in which the religious hunger of the mystic for divine vision and the philosopher's ceaseless quest for truth are both satisfied is still our ideal.[3]

Vedic Philosophy starts with what Brahman—the Absolute Truth is. The Absolute Truth is, That from Whom everything emanates and He is Svarāt viz. *Sat-Chit-Ānanda-Vigraha.* The divine personalities true to their perspective from their respective stand point of view visualized the Absolute Truth and accordingly the Advaya-jnāna-tattva is concocted as (i) Brahman (Nirguna Brahman) ·(ii) Paramātmā (Indweller: Monitor of jiva souls) and (iii) Bhagavān (with Sat-Chit-Ānanda Vigraha).

In the Bhagavat Gitā we find Sri Krishna says, "*Brahmanyo hi Pratistāham*[4] 'I am the Main-Stay of Brahman, and Paramātmā is the Purusha (the Partial Manifestation of Mine) whereas I am Purushottama–the Supreme-Par-Excellence'.[5] In another few pages

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1. The Principal Upanishads pp, 17, 23 and 49.
2. The Principal Ups. p. 5.
3. –do– p. 18.
4. G. XIV. 27.
5. G. XV. 18.

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ahead we shall be knowing from the very Upanishadic lesson this very Truth. It is said, when from *Sat-Chit Ānanda* Aspects of the Supreme Truth only *Sat* aspect is realised then the Supreme Truth is viewed as *Brahman* Who is only the halo of the Supreme Truth; and when *Sat* and *Chit* Aspects of the Divinity are realised the Divinity is perceived as *Paramātmā* (the Indweller Monitor) whereas when *Sat-Chit-Ānanda* all the three Aspects of the Divinity are visualised the Divinity is realised as *Bhagavān* viz. Transcendental Divinity with His eternal Nāma, Rupa, Guna, Leelā, Parikara-Vaisista viz. Svarāt-Purusha, Who is none but Sri Krishna, the One Object and the only Object to be realised through the Vedic-knowledge –*Vedaishcha Sarvai Aham-eva Vedya*[1] that is explained in all the Vaishnava Commentaries on Prasthāna-Traya-Philosophy. (*Yam Brahmā Varuna Indra*[2] Sri Suta Goswāmi says: 'I offer my most humble prostrated obeisances to the Lotus Feet of the Supreme Lord Sri Krishna, Who is worshipped with Divine Hymns by Brahmā, Shiva, Varuna, Indra, Marutas, etc, Whose Qualities and Deeds are sung by them in praises of Hymns from the Vedas with Upanishads, Whose Glories are extolled by the lords of Sāma-Veda, whose Immanent Aspect, viz. Paramātmā, the Yogis perceive in their hearts when they are deeply absorbed in exclusive meditation on Him but really Whose unlimited Glorious Deeds and Qualities are not comprehensible even to the gods then what to speak about the demoniac characters."

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1. Gita XV. 15.
2. Bh. XII. 3.1.

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Every philosopher and religious minded man knows that the Upanishads are the backbone of Indian spiritual culture and religion. All spiritual path-finders have found the source of their inspiration from Prasthāna-Traya of which Upanishads are the principal ones, and almost all of them have given their commentaries on the principal Upanishads. Dr. Radhakrishnan, Dr. Robort Ernst Hume and a few hundred other scholars of the modern days have rendered these Upanishads into world's different popular languages. But generally almost all of them have taken their inspiration from Sri Shankara's commentary except a few such as Sris Chandra Vasu and Heimann Belly who have followed the Madhva's commentary. Tātāchārya A. Srinivāsa –'Ten Upanishads' in Grantha (Tamil) and Telugu followed Sri Rangarāmānuja as well as Sri Shankara. Goswāmi Sri Shyāmlāl published only Isa Upanishad with the commentary of Sri Baladeva Vidyābhushana and also of Shankara long before in 1895.

Thākur Bhakti Vinode published Isopanishad with his own commentary 'Vedārka Didhitih' in Sanskrit. And in recent times Tridandiswāmi Sri Bhakti Srirupa Siddhānti Mahārāj brought out beautiful editions on Isa, Kena, Katha, Mundaka, Māndukya, Aitareya, Taittiriya, Shvetashvatara and Gopālatapani Upanishads with Sri Rangarāmānuja's Bhāsya and his own elaborate and exhaustive exposition. But they all are in Bengali language. We could be more benefitted if he could bring out the Chāndogya and Brihadāranyaka also. Swāmi A. C. Bhakti Vedānta brought out only Isopanishad in

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English. Pandita Sri Uttamur Veera Rāghavāchāri brought out some of the Upanishads with Ranga-rāmānuja's commentary as well as with his own special comments in Sanskrit under the auspices of Sri Vishista-Advaita Sabhā and also Brihadāranyaka under T.T.D. of Tirupati. Sri Madhva's commentary on ten principal Upanishads in Sanskrit were brought out by Dharmaprakāsh Trust.

In the Muktikopanishad a list of 108 names of the Upanishads are found. Whereas all the Āchāryas have given importance and gave commentary on the following principal ten Upanishads.

Isha-Kena-Katha-Prashna-Mundaka-Māndukya-Taittiriya-Aitareya-Chāndogya and Brihadāranyaka. But it is said that Sri Shankārāchārya accepted Shvetāshvatara Upanishad also as principle one although it is believed that Sri Shankārāchārya did not write any direct commentary on this Upanishad but its authority he recognised by quoting its Shlokas in his Vedānta-commentary.

Sri Rāmānujachārya himself might have not written commentary on the Upanishads but he quoted profusely the Upanishadic Shlokas in his Vedānta (Sri-Bhāsya) commentary. But in the line of his Philosophy Sri Ranga-rāmānuja and some of his followers wrote commentaries on the Upanishads, Sri Vedāntadesika wrote commentary on 'Isho' only. Sri Madhvāchārya himself wrote commentary on all the ten principle Upanishads. Sri Baladeva Vidyābhusana who wrote the famous Govindabhāsya-commentary on Vedānta sutras under the light of

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Bhagavān Sri Chaitanya Mahāprabhu's *Achintya-Bhedābheda-Tattva* also wrote the commentary on all the ten Upanishads.

While I ventured to translate the Principal Upanishads, as I have told that I mainly depended upon the cult of Srimad Bhāgavatam but I have also principally followed Sri Rangarāmānujāchārya, and also Sri Madhvāchārya to some extent although to me Baladeva's commentary would be more favourable but unfortunately except Isopanishad, I could not trace out any edition of his. Hope they are lost.

The Upanishads concoct the sublime truths of the Vedānta but by nature so mystical that one cannot conceive it without sitting at the feet of an Āchārya who should be Brahma-Nishtha (self-realised soul and accordingly solely dedicated to the Supreme) and with single-minded devotion. The Upanishads are soul-stirring and the source of final solace for the jiva souls. The sublimity of the Upanishads is above all intellectualism that human brain could conceive of. Profound original, lofty and sublime thoughts arise from every phase of it because they are the direct spiritual revelations of the seers therefore contain the super-mundane knowledge. They are the very acme of Divine Knowledge.

Some Western scholars considered the age of the Upanishads as 600 B.C. But we the Sanātanists believe they are eternal—they being the essential parts of the Vedas existed even before the creation of this world as they are the first utterances of God—the very Efficient Cause of the universe.

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Brahman Upa samipe nishidati anayā etyaupanishad - the Upanishadic knowledge brings the aspirant to the proximity of Brahman, i.e. It makes oneself to have self-realisation as well as God-realisation. Again *Upa ni sad kvip sad* (means to destroy). The knowledge of the Upanishads after dispelling totally the nescience leads the aspirant to the proximity of Godhead.

II

Gough, perhaps the most learned of these writers, regards Shankara as the greatest expositor of the Upanishads. Maxmullar thinks that orthodox Vedānta supports the illusion theory and Deussen also is convinced that, the illusion theory is the fundamental doctrine of Vedānta. Dr. Radhakrishnan in his 'Philosophy of the Upanishads' is of the opinion that they tend towards non-dualism or Advaitism. Prof. Hiriyanna is also of the opinion that monistic idealism is their main teaching. "A Constructive Survey of the Upanishads" by Prof. R. D. Ranade has its consummation and goal in monistic mysticism. Prof. S. Das Gupta in his scholarly account thereon in his 'History of Indian Philosophy' does not seem to view with favour their absolutistic interpretation. Thibaut, after a thorough comparative study of the commentaries of Shankara and Rāmānuja on the Vedānta Sutras, comes to the conclusion that the Sutras support Rāmānuja. He thinks, however, that the Upanishads favour Shankara's view. It will thus be seen that most modern expositors of Vedānta identify it with Advaita.

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The Upanishads reveal the most sublime truths of Indian philosophy and the highest values of spiritual life. The persistent problems of metaphysics, ethics and religion dealing, respectively, with what a man can know, ought to do and many hope for are clearly set forth in the Upanishads and the solutions offered by them are stable and satisfactory.

In the whole world, there is no study so beneficial and elevating as that of the Upanishads.

The Upanishads contain texts to support every type of philosophy and religion—monism, non-dualism, pantheism, theism and pluralism.

In spite of the divergences of these different texts, there is an underlying unity and Bādarāyana, with his encyclopaedic knowledge and unrivalled synoptic genius, had an insight into the unity of their import and built up the magnificent system of Vedānta by assigning to each text its proper place in the whole scheme.

The Upanishads should be interpreted as a whole and not in terms of sectional thinking which consists in elevating a few texts as expressions of absolute truth and treating other texts as only partially true and partially false. It is impossible to go from relative truths to absolute truth or from falsity to truth.

The Upanishads are the first recorded attempts of the Śanātanists in systematising philosophy. They are said to provide us with a complete chart of tackling every fundamental metaphysical problem. Sir Ramakrishna Govind says: "It is generally

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believed that the Upanishads teach a system of Pantheism, but a closer examination will show that they teach not one, but various systems of doctrines as regards the nature of God, man and the world, and the relations between them".

Bothlingk Otto says: "In the main I have paid very little attention to Sankara's commentaty, since the man knows the older language very imperfectly, has no presentment of philosophical criticism, and explains the text from his own philosophical standpoint'.

Dr. S. R. admits that Shankara begins his commentary on the Bhagavadgitā with the verse: 'Nārāyana is beyond the unmanifest. The Golden Egg is produced from the unmanifest. The earth with its seven islands and all other worlds are in the egg'.[1] Again elsewhere he says: 'Sankara says: 'both the Absolute and the Personal God are real; only the former is the logical prius of the latter'.[2]

Dr. Hume and some others, consider that there is specifical influence of Sānkhya in the Upanishadic thought and towards that end they refer to Kathopanishad and Śhvetāsvatara Upanishads. Prof. Cowell emphatically says the Shvetāshvatara Upanishad is the most direct attempt to reconcile the Sānkhya and Vedānta. Dr. Hume particularly finds the name Śānkhya and its triple gunas in the last chapter of the Shvetāshvatara Upanishad. Unfortunately the present day scholars consider that the Upanishads

1. The Principal Upanishads, p. 61. 2. Vide p. 79.

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are no homogenous products cogently presenting a philosophic theory.

Now what we find that during the deva-asura war in the Pāuranic episode, in course of churning the ocean (Samudra-manthan), the nectar (Amritam) which came out was distributed by Lord Vishnu amongst the gods only (devas), depriving the Asuras but among them (Asuras) Rāhu and Ketu had the chance to drink that Amrita. The Upanishadic Nectar is gained by the self-realised souls or Brahmajnas, and thereby they become immortal—free from death. What a great difference we find, that in the former case devātas never became immortal but they got longevity whereas the Amritam spoken in the Upanishads gave immortality. The same way the scholars may deem it fit to consider that the Śānkhya elements were borrowed in the Upanishadic homogenous doctrine. Whereas, we find in Srimad Bhagavad Gitā, the same Sānkhya-yoga is referred to but that does not connote to the atheistic Śānkhya. Sri Krishna says : ' Oh Partha, *Śānkhye esha buddhi' te abhihita*[1] here *Śānkhye* does not refer to the '*Sānkhya-system*' which is one of the six Darsanas and which is grossly materialistic wherein there is no acceptance of Supreme Soul or Supreme Purusha Who is the Observer, Monitor and Supporter as well as the highest Self. But here Śānkhya is *samyak* knowledge, the true knowledge of matter, soul and Over-soul.[2] The Lord says in that context *aham-bhagavān, tvam-gudākesha* Arjuna i.e. freed-soul

1. G. II. 39.

2. G. II. 12.

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(*muktajiva*) *imejanādhipah*—these kings i.e., fettered jivas (*baddhajivas*). This shows the distinctions amongst souls (freed-souls distinct of engrossed souls) and the Over-soul Bhagavan. That is the real *Sānkhya-yoga* as it is enunciated in the 'Kapila-devahuti-samvāda.[1] Even George Thibaut accepts that 'here Sānkhya denotes the concentrated application of knowledge.[2] Accordingly one finds a great difference between *karma* and *bhakti* and the so-called *Panchāgni* of the ritualists and *Pancha Agni* (*Pancha-jnān*) of the Upanishadic doctrine.[3]

Dr. S. R. remarks–'While the Upanishads recognise that deliverance is the supreme end of life, they are aware that many are not ready for the supreme sacrifice, the dying to their ego. They need some preparation for it. They ask for emotional satisfactions and for their sake devotional and ritualistic practices are tolerated.'[4] How absurd. Whereas Bhagavadgitā says, '*Brahmabhuta prasannātmā*.....'[5] Sri Bhagāvan says: 'A clever man when he tears the veil known by the name of Ego realises Brahman, the mind becomes transparent, therefore does not grieve, does not hanker after anything mundane, gets equitable vision towards all beings, sentient or nonsentient; and in that state of his self *he gains unadulterated devotion to Me*'.[6]

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1. Bh. III.
2. vide his Vedānta Sutras of Sri Rāmānuja p. 528.
3. Vide Ch. Ups. 1st Ch.
4. The Principal Upanishads, p. 132. 5. G. XVIII. 54.
6. Even Dr. S. R. commenting on this shloka G. XVIII. 54 says "this verse is another indication that, in the Gitā, disappearance

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In continuation of His talk Sri Bhagavān says :[1] ' It is *only the pure devotion to Me*, through which one comes to know Me in reality. When My real Self, My nature and My Qualities are perfectly known he knows Me in essence and enters into My Blissful Abode '. ' *Ātmārāmāscha munayo.....*'[2] 'Even sages who are Ātmarāma viz. who all are self-centred and remain at the state of complacence and equilibrium and who have cut asunder all the knots of the worldly affinities that they too are infatuated with unalloyed loving devotion to Śri Hari (Sri Krishna) such are the all-attracting and charming Transcendental Glories of Sri Krishna, the Supreme par-excellence '. So devotion has got nothing with emotional satisfaction which is mundane whereas the other (Bhakti) is Transcendental.

Again Dr. S. R. goes to the extent to compare the realisation of Brahman with *Śunyatā* (Nihlism) of Buddha.[3] Likewise some other scholars think that there is the influence of Buddhistic Thought in the

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of the individual in a featureless Absolute is not the highest state but devotion to the Supreme Lord Who combines in Himself the immobile and the mobile". He further says elsewhere (his Gita– p. 61) 'before the rise of knowledge, duality is misleading but when our understanding is enlightened, we perceive that duality is more beautiful than even non-duality.....and hundred times greater than liberation'. Further:—

Commenting on Ch. 1.20.2 he says, (vide the Principal Ups. p. 372) 'Salvation does not consist in absorption with the Absolute or assimilation to God but in getting near His presence and participation in His Glory'.

1. G. XVIII. 56. 2. Bh. 1.7.10.

3. The Principal Upanishads ' p. 67.

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Upanishadic doctrine. And, naturally some others have come with their respective conclusions that Upanishads are Pantheistic or Henotheistic doctrine-oriented. Even Rājā Rām Mohan Roy commented on some of the Upanishads on the basis of his Neo-Brāhmoism.

'The Upanishads are not philosophical speculations of the intellectual mind but the seers saw the Truth rather than merely thinking of it. The great formulations of Upanishadic Truth with which the seers abound are not abstract intellectual generalisations'. The largest metaphysical Truths and the subtlest subtleties of psychological experience are taken up into the inspired movement and made at once precise to the seeing mind and loaded with unending suggestion to the discovering spirit with luminous brevity and an immeasurable completeness.

The pantheistic attitude is the most treacherous of all as it wears the mask of theism although in principle it is identical with atheism. How blasphemously the Pantheists explain the word *Kapyāsam* of the Chandogya: *kapyāsam pundarikamevamakshini*: in such a filthy and most highly offensive way by comparing the most beautiful Two Eyes of the Blissful God with the redness of the nates of a monkey. Whereas *kapyāsam* in the text means: *kam*: water; that which drinks water is '*kapi*', '*kapi*' is thus no other than the stem of the lotus. That which is placed on the stem is '*kapyāsam*'. In other words it speaks that the Two Eyes of that Supreme Person are tinged with red-like the un-

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dimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.[1]

The idealist's position is a mere travesty by which the love of gross matter is attempted to be disguised from the observation of dull persons. But it only mocks the thirsty soul by the offer of the masked bowl of the drugs of the noxious preparation, in place of the ostentatiously filled cup of poison, to the thirsty soul who has need of only the life-giving drink.

It is a waste of time and energy if one starts to refute them resulting in his inflated size of the book. Anyhow clear expositions offered in the proper contexts of this book will suffice not only to refute them but also to prove that the Mono-theism is the synthetic, all-comprehensive and authoritative doctrinal conclusion of the Upanishadic Thought. A single incident from Katha Upanishad informs, "By knowing Whom everything else becomes known.[2]

In the Katha it is clear that generally shallow-minded orthodox believers of Vedas think that the sacrificial-religious rites of the Brāhmins are the pursuits of life's gains having the prominent motives of earthly and heavenly pleasures. But the Shruti (Upanishad) through the mouth of Nachiketa reveals the hypocrisy of a protagonist of ceremonialism and the utter inadequacy of formal heartless ritualism.

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1. vide purport of Ch. Up. 1.6.7.

2. Mun. 1.1.3, also vide Taittiriya 11.7.

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Yama,[1] who is one of the twelve Mahājanas (knower of esoteric Aspect of the Supreme Truth) says, 'O Nachiketa, I will disclose unto thee the secret of that Agni as I do know of Him leading one to that Abode of Bliss. Knowest thou that this Agni is the Means of attaining the highest Bliss of Transcendence and also the Final Resort of all and He is dwelling at the core of the heart of every being.' Now who is this Agni? Is he the fire of the altar of a ritualist? But He is the Yajno-Agni of *yajno vai vishnu*[2] and *yajno aham bhagavattamah*,[3] Myself, the Supreme Lord is the Yajna. Further in Isa. Up. (18): '*agne naya*': Oh Omnipotent Lord kindly lead us to..... Again in a previous mantra[4] Nachiketa says, 'In that Svarga-loka there is no fear whatsoever, thou art not there (i.e. god of death cannot operate there), no fear of senility there, thirst and miseries too; one rejoices Bliss there'. In the immediate following mantra it is stated *Amritam bhajanta*; Those who dwell at that Svarga they become immortal and enjoy eternal Bliss. So it is very very clear that here Svarga-loka is the Transcendental Abode of the Supreme God:[5]

In Upanishadic language there are exoteric and esoteric meanings. In the very first mantra of the Brihadāranyaka Upanishad the seer illustrates how

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1. Katha 1.1.14.
2. Tantrasāra.
3. Bh. XI. 19.39.
4. Katha 1.1.12.
5. vide Bh. 1.1.4, please see purport of the mantra M. 1.1.12.

R 294.592 Y2T.I

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from the exoteric ritual on the performance of sacrifice the Upanishad takes us to the highest spiritual realisation. From the outward liturgy of sacrifice—the exoteric value of life it gives a foresight in the inner vision of the esoteric concept of the Supreme Divinity. Among all the ritualistic sacrifices for a kshatriya, ashvamedha-yajna is the best for assuming the title of sovereign, emperor accordingly for a Brāhmin, best of his realisation is to observe the All-pervasiveness of the Supreme Divinity and His superintending over every law of the nature. So from the exoteric ritualistic sacrifice a man of wisdom keeps his vision above '*brahma-drishthautkarsha*'[1] in Brāhman.[2]

In the Brihadāranyaka: One Bhujyulāhyani, who was a karmakāndi-priest asked Yājnavalkya, "Where have gone the Pārikshitas, where are they now?" Yajnavalkya said: 'Those Pārikshitas, gained no lesser world that is gained by horse-sacrificer. He incidently also pointed out that Indra who performed one hundred such horse-sacrifices and thereby when became Garuda, a bird who carries God he actually proudly carried those Pārikshitas and happily delivered them to Vāyu (who is next to God viz. mediator) who happily held them into his bosom and personally carried them to Brahma-loka, the Transcendental Abode which is their eternal place. Therefore we learn, that Indra although had one hundred horse-sacrifices' merit, he carried such associates of

1. Vedanta.

2. vide: ādityadimataya shchangaupapate | Vedanta Sutra.

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God but he could not directly approach the Divinity; —he had to deliver them to Vāyu. So even one hundred horse-sacrifices' merit cannot make oneself competent to attain that Transcendental Place which is gained by the single-minded devotees like the Pārikshitas.'[1]

Sri Madhvāchārya says: '*ashvarupo brahmabhud ashvarupajjanārdanāt, tatra sannihito vishnurashvarupah svayam prabhuh*'—The universal cosmic Form is represented here as a sacrificial horse where Vishnu, the Supreme, is Himself manifest. The universe has sprung from Him and He with His All-pervasiveness rules over it.

In the Purusha-Sukta of the Rigveda[2] we are told about such an idea of sacrifice as a means to account for creation: wherein from the Primeval Purusha the world got manifested.

When sun-shines (*sukriti*) on the fortune of a jiva the *mahimā*: the spiritual virtue (*shraddhā*) takes its recourse to the (Purva) *samudra*: *samudrastu vishnu* (the Supreme Divinity). Sri Shankara too says here *samudra*: Supreme-Self. But when dark-night follows the same *mahimā* stands behind and although the same *samudra* is the source but (*paschima*) *samudra* approached through ritualistic sacrifice bestows the material gains. When one imbibes *shraddhā* he approaches Vishnu through the proper channal of *Bhakti* and therefore he gains Nectarine Bliss which he preserves in that golden vessal of his unstained heart. Whereas he who follows the

1. vide purport of Brih. III· 3. 1–2. 2. X. 90. 129.

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ritualistic sacrificial method being illusioned by the night-marish gains the sovereignty over the world. But this is gained only from the same Supreme Divinity.

The Shankarites consider '*Sarvam khalvidam brahman*' 'tajjalan iti.....'[1] and some other such aphorisms as the greatest from their epistemological dialectic modes of argumentation known as *jalpa* and *vāda*, with a view to establishing advaita view-point of Brahma-jiva identity form. Even Sri Shankarāchārya who propounded the monism has admitted in his annotation of this 'here is a direction to worship Brahman, possessor of innumerable properties (*Gunas*) and worthy of being worshipped in various ways: all this universe with names and forms, visible and perceptible to the senses has its origin in Brahman and at the end of the creation finds shelter in Him and lives by Him during existence.' Now is there any suggestion of oneness of entity, and of Brahman? Further *tajjalaniti*: significantly employed to enunciate the central principle of devout worship to that Supreme Object Who is the Cause, Support and Goal of the universe.

In the Ch. Up. we find the eight properties of ātmā (soul) viz.[2] (1) '*apahata-pāpma* (devoid of sinful connections with *avidyā* i.e. want of true conception about self etc.), (2) *vijara* (freed from oldness or aging), (3) *vimrityu* (without death or fall from his own eternal status), (4) *visoka* (having no reason for affliction for loss of desired objects of

1. Ch. Up. III. 14.1. 2. Ch. VIII. 1.5.

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worldly attachment), (5) *vijighātsā* (without any lust for food or enjoyment), (6) *apipāsa* (with no hankering), (7) *satyakāma* (wishing for truth of service of God), (8) *satyasankalpa* (with fulfilled object). This *ātmā* is to be searched for and asked for (of the preceptor), as Prajāpati has said. Now in this, is there even a hint about the oneness of soul with Brahman? Nor even in Shankar's commentary on this one can trace the slightest allusion thereto. All this has been said of the pure soul without any tinge of *māyā*, yet there is no suggestion about its loss of individuality. The 'Shvetaṣhvataropanishad' has it: 'The jiva is like the finest of the fine end of a hair and is yet fit to remain immortal.[1] Sri Krishna has said in the Gitā 'jiva is My fragment and eternal.'[2] The 'Kathopanishad' says *Nityonityānām* etc. Those really wise persons and none else can obtain eternal peace, who, in virtue of their devotion, see within themselves God as Paramātmā (the Monitor Soul) Who is the Chief Eternal among all eternals and the Chief sentient among all sentient beings, and who, one among the many, fulfils their desires.[3] Is this not a fully sufficient refutation of the false doctrine of the integral oneness of a soul, which is only an individual, with the Single Brahman? Is not this aphorism an unambiguous proof of the plurality of individual souls? In the eighth part of Chāndogya, there is ample reference to the obtaining of Brahma-loka by the jivas when free from *māyā*, but never an inkling of the much advertised oneness.

1. Svet V. 9.
2. XV. 7.
3. II. 2.13.

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Now the monists may come forward with some Vedic aphorisms in their favour like (i) *Sarvam khalvidam Brahma.*[1] It is wholly Brahman i.e., every phenomenon or noumenon, the animate or the inanimate world, is Brahman, (ii) *Nehanāstikinchana*[2] there are no diversities; (iii) *Prajnānam Brahma*[3] full wisdom of Brahman; (iv) *Tattvamasi*[4] thou art that; (v) *Aham Brahmasmi.*[5] I am Brahman; (vi) *Keno kam pashyet*[6] to see whom with what? (vii) *ekam eva advitiyam*[7] there is only One without a second etc. and claim that these vindicate their stand. But they forget that there are in the Vedas no less numerous aphorisms speaking against them, viz. (1) *Brahma-bidāpnoti param*[8] (2) *Satyam jnānam brahmanabipas-chita.*[9] Brahman is eternal, source of all wisdom unbounded: he who finds Brahman existent in his heart as in the world beyond this, he gets his objects fulfilled with the all wisdom Brahman; (3) *Ayamātmā sarveshām bhutānām madhu*[10] this Paramātmā is like honey or nectar to all beings; (4) *Tamāhuragrayam purusham mahāntam*[11] the wise describe Him as the Initial Cause and the Highest Entity, etc. Those latter quite clearly indicate that 'He' Brahman is alone the Highest and there are other 'jivas' whose function is to know 'Him' through eternal service to Him. This distinction (*bheda*) is established.

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1. Ch. Up. III. 14.
2. Brih. IV. 4.19.
3. Ait. I. 5.3.
4. Ch. VI. 8.7.
5. Brih. I. 4.10.
6. Brih. I. 5.15.
7. Ch. VI. 2.1
8. Tait. II. 1.
9. Tai.
10. Brih. II. 5.14.
11. Sveta III. 19.

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But no portion, no saying of the Upanishads (i.e., Vedānta or the top of the Vedas) can be untrue. So the former quotations must also be true, which, point at 'non-distinction' *abheda*. Thus we see that between God and souls there is eternal distinction and there is also eternal non-distinction. And both are true and that too simultaneously. But this synchrony of two paradoxically contrary propositions is beyond human understanding with its limited scope in the realm of *māyā* by which our true entity is enveloped, which has looked to her for enjoyment. Reason fails to poke its nose into this conception of simultaneously contradictory truths. Only the perfect devotee of God can solve this problem with constitutional ease, for their comprehension is clear of the dark horizons of the mundane atmosphere which blinds the innate true vision of a free soul.

So it has been rightly said that 'earthly things, when they are with power over men's mind, carry their hearts away from God'. So worldly people find it extremely difficult, nay, absurd to reconcile the two divergent notions. They apply reason, which has its root in perceptions through our bodily organs, even to transcendental relations which are accessible only to confirmed devotees who have been entirely purged of material conceptions through their unalloyed devotional spirit.

Reason, as we have seen, has no locus standi in transcendental speculations. It is denied in the Vedas : *'Naishā tarkena matirāpaneya'*[1] this condition

1. Katha 1.2.9.

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of your mind leading to the realisation of Brahman should not be disturbed by reasoning and arguments; in the Vedānta too, *'tarka apratishthanat'*[1] reasoning cannot stand, for your finding by means thereof is nullified by another of superior genius; in the Mahābhārata as well. *'Achintyāh khalu ye bhāvā na tam tarkena yojayet'*[2] we should not apply reasoning to transcendental thoughts, for they are inscrutable to us; *tarka apratisthah* reasoning is not reasonable.

Even the aphorisms which 'Kevalādvaitavādins' (champions of the doctrine of non-distinction) rely on for support will when be viewed with an eye cleansed with the collyrium of self-surrender to God indicate the truth of 'Achintyabhedābheda' philosophy. For example, the full wisdom (*prajnāna*) in the aphorism *'Prajnānam Brahma'*[3] is explained as devotional attitude to God in *Tamebadhiro vijnāya 'Prajnām kurvita brahmana'*[4] knowing Him fully well the knower of Brahman should be devoted to Him, *Tattvamasi*[5] is explained in Brihadāranyaka 'He who leaves this world knowing the Eternal God is a knower of Brahman i.e., is (a Brāhmana)'. Isopanishad says 'he who is addicted to the learning (of non-distinction) enters a darker region than he who is without any learning'. *Sarvam khalvidam Brahma* (all this universe is Brahman) means that it has emanated from His external potency and has no existence unrelated to Him. Even Sri Shankarā-

1. Sutra 11.1.11.
2. Bhisma P. V, 22.
3. Ita. III, 1. 3.
4. Briha. U. IV. 4.21.
5. Ch. VI. 8.7.

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chārya admited here Guna of Brahman. The meaning of the aphorism as given above is supported by another aphorism : *'Yato Vāimāni bhutāni jāyante* etc. – 'from Whom this universe has emanated, etc.[1]

Now let us consider the aphorism '*ekamevādvitiyam* the context is '*sadeva soumyedamagrāsit ekamevādvitiyam*' 'Oh darling son, before the creation of this universe, there existed eternal God alone as one'. Yes, at *Kalpānte* (at the end of the creation) only God remains with all created beings and worlds resting in Him. This is fully explained by God to Brahmā in the first shloka of the Chatusloki Bhāgavatam.[2]

Thus it is seen that, if properly construed, the strongholds of the Kevalādvaitavādins or extreme monists, viz., the few aphorisms in the Vedas that they mainly rely on for supporting their cause, do not give them any safe shelter against the true interpretations as offered by the dualistic Vaishnava schools, specially when they are confronted with the other Vedic aphorisms.

We need not depend upon the feats of grammatical acrobats and explain *tat* (*tasya*) *tvamasi* (His Thou art) or *Aham Brahma* (Brahmanah) *asmi* (I am of Brahman, I am God's), though the meanings so given are true. The plain meaning with an unbiassed mind would be *Tvam* (your) and *aham* (I) in the above aphorisms, i.e., jivas are essentially of the same ontological constitution as God. Both jivas in

1. Tai. III. 1.1. 2. Bh. I. 9.32.

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their pure form and God are *sat* ever existent, *chit* (sentient), *ānanda* (beatific). Thus the Brahman *soham* which may also mean (I am His) is liable to the construction 'I am of the same as or identical with God', so blatantly claimed by the extremists among the monists.

In the Gitā Lord Sri Krishna has said, 'The material world and the mind, intelligence and egoism from My external potency (Bhinna prakriti); the sentient universe (jivabhuta) is My Superior potency (parā-prakriti). The external potency is inferior (*aparā*).' We should here remember that jiva is *tatasthā-shakti* or boarder-line potency of God, connected with both the main *parā-shakti* or *chit* and the *aparā* 'My inferior or *jada* (material) potency. He says, 'As all the world has emanated from these two potencies, I am the source and the final rest at the dissolution of the entire cosmos', Thus God or Brahman is only One Entity, (*Ekamevadvitiyam*). He further says: 'The whole universe has its different entities entwined about Me, just as pearl beads are in a garland'. Thus these aphorisms do not even suggest, far from supporting, the absolute monism of the Kevalādvaitavadins of Shankara School.

Isa-upanishad says: 'He who is addicted to the learning of non-distinction theory enters a darkened region than he who is without learning.

When a lump of salt is dropped into water it dissolves and none can seize a bit of it.[1] Does it

1. Brih. II. 4.12.

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mean the salt is totally lost? Absolutely not. Salt remains with its intrinsic character but its solidity is only gone. Therefore from this example it is very clear that when jiva-soul enters into God his gross material adjuncts are lost but his intrinsic inherency ever remains. If that was lost, then when such water is being evaporated the dissolved salt would not be found whereas it remains there. The analogy of a man in embrace with his wife[1] is not absolutely a state of feeling nothing within or without – as it is explained by the monist. But this analogy is given in comparing with the mystic union of the finite souls with the Infinite Supreme Divinity in unalloyed devotion. Practically this is a reference in respect of Rāgānugā Bhakti.

Even Dr. S. R. writes,[2] 'the seer can never lose the character of seeing'.

Mytreyi said: 'Herein, indeed, you (Yājnavalkya) have bewildered me, by saying that *'na pretya samgna asti'*[3] after getting emancipation (*charama-deha-viyogam*) there remains no *sangā*: 'Then Yājnavalkya replied', 'certainly I speak not anything bewildering–there remains no *sangā*. An emancipated jiva-soul will not have any misconception of his 'self' identifying himself with the foreign adjuncts of corporeal and subtle bodies whereas he possesses all the divine qualities as stated in *Ch. VIII. 1.5*. If it is so, that the emancipated souls become totally united with the Supreme Soul and get lost of their distin-

1. Brih. IV. 3.21.
2. on Brih. IV. 3.23.
3. Brih. 11.4.13.

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ctiveness, then by whom this should be visualised, be hearkened, be perpetuated and contemplated upon'.[1]

In the Mantra (Brih. III. 8.9) we learn that it is by His governing Who is the Transcendental Supreme Being, all beings maintain their respective positions. Without His Superintending, none can independently function. Even Dr. S.R. admits that the maintenance of the respective positions of heaven and earth is not possible without the guidance of an intelligent transcendental ruler'. Then how he could comment upon the previous mantra: 'that the Imperishable is neither a substance nor a possessor of attributes'. If the Imperishable is attributeless then what is the meaning of Imperishable. Is Imperishable itself not an attribute? Any anthropomorphic pre-supposition in the conception of God is gross blasphemy. Supreme Brahman cannot be traced out by the process of 'not this not this'[2]: 'verily He is the Supreme (*Mahān*). Ever-existent (*aja*) Paramount-Self Who is Omni-scient (*Vijnānamaya*) as a Monitor-Self. He is the Controller of all (Brahma-Rudrādeh), the Lord of all, the Ruler of all. He does not become Greater by good works nor Inferior by bad works as He being the Master of all and Autocrat Lord of beings and also the Protector of all. He is the Bridge that serves to keep the different worlds apart.

Him the Brāhmanas seek to know by the study of the Vedas, by sacrifices, by offerings, by penance, by observing vow of fasting. On realising Him, in

1. Brih. 11.4.5. 2. Brih. IV. 4.22.

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Reality one becomes an ascetic (converting all his senses in culturing unalloyed devotion to Him). Desiring Him only as their Resort, mendicants wander forth.

Verily, because they know this, the ancient sages desired not offspring, saying 'what shall we do with offspring, of this insignificant world, as we have attained the Supreme God-head'. They, verily having risen above the desire for sons, the desire for wealth and desire for enjoyment of different worlds (of mundane and celestial), lead the life of a mendicant.

This God-head is devoid of mundanity, so all mundanity is discarded from Him therefore it is stated 'not this, not this'; for He is inconceivable as He is beyond sense-perception; He is indestructible, for, He cannot be destroyed, He is unentangled for He is not entwined with the world. He is unfettered, He does not suffer; He never suffers injury. He who has realised Him as such is never overtaken by the following two thoughts viz., – neither the thought, 'Hence I did sinful acts', nor the thought, 'Hence I did virtuous acts'. Verily he overcomes them both. What he has done and what he has not done, do not affect him.

My Divine Master says : –

"The theistic Shāndilya in his sharp contrast to the Pantheism of Yājnavalkya and his non-distinctive absolutism, introduces a dualistic note admitting the separate and exclusive position of the Absolute. This dualistic note is highly pronounced in the Katha

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Upanishad, Mundaka, Chandogya and Svetasvatara among the oldest Upanishads. The epistemological considerations alone can enable us to understand in any rational form the genesis of the misconceptions that have been engendered by empiric thinking about the nature of the Divine Personality (Purushottama) that is revealed in the Upanishads and also in an unambiguous form in Srimad Bhagavatam".

In the Kena-Upanishad[1] the Superiority of One Supreme Sovereign Brahman (Vishnu) over all the Vedic gods is enunciated as that Brahman is the very life of all gods who derive their power from Him only. That Magnanimous God (Yaksha) brings down the pride of an empiricist in the shape of Agni who egoistically thinks that everything is possible by him but his vanity and conceit are completely crushed to nothing in an unforeseen incident. Next Mātarisvān (vāyu), a Theosophist with his so-called mystic power may think that he can mystify everything on earth but his foolishness cannot have a long run before the Almighty God before Whom he cuts a sorry finger. Maghavan: Parokshadarshi monist or pantheist through his process of Induction may think that the Supreme Divinity is attained by him but the Lord withdraws His Transcendental Form before his vision and instead goddess Umā appears with all her splendour and with the hallucination of Abstract Brahman (Haimavati).

Parā-Vidyā which procures immediate Self-realisation is possible only for those who are able to

1. Dn. III.

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withdraw their thoughts from worldly objects and concentrate on culturing devotion to the Ultimate Reality. There eternally remains the relationship of the Served, servitor and Service,[1] the Supreme Godhead is known as '*Tadvana*' Who is the most Esoteric and Dearest Object to all. He should be worshipped as such – an object of Paramount Transcendental Love. This '*Tadvana*' is equated with '*Tajjalan*' of Ch. Up. IV. 1 (we shall have mystic meaning of this next).[2] Yājnavalkya says that not for the love of all is all dear but all is dear because (originally) the Supreme-Self is the object of Love.

There are certain gross materialists who think :– "how before creation someone could exist". So they say from non-existence or from nothing everything has come to its creation. Even Māyāvādis say that from unmanifest Brahman came the manifest; that is: the unmanifest Brahman becomes modified as the universe containing inanimates and the jivas. All these are misconceptions. This is so absurd like the statement 'son of a barren woman'. One forgets that barrenness and motherhood contradict each other. So creation is not out of absolute non-existence.[3] 'Before the creation of the universe, verily the Brahman (the Supreme Personality of Godhead) alongwith His Self-some Potency was existent and nothing else remained separately thereby it is to be known that His *Tatasthāshakti* (jiva-souls) and the *māyā*, His external-potency were not separately

1. In Katha IV. 6.
2. Brih. IV. 5.6.
3. Itareya Up. 1.1.1.

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existing but they were within Him. So He, the Self-some Almighty thought, 'let Me create the worlds'[1] (1) *Tad-aikshata*:[2] the Supreme Brahman through His Self-some Potency glanced upon. Upon what? On inert prakriti, His external-potency, (2) *bahu syām prajāyayeti*-He potentialised the inert Prakriti for evolution of manifold creation as per His design. (3) *tatteja cikhata bahu syām prajāyayeti*: Now the prakriti being propelled by the Lord, got evolved and gave birth to manifold elements.[3]

How the Immutable and Immortal Divinity is the Source of all beings without least modification of Himself: (i) as a spider emits and withdraws its web so also this world proceeds from the Immutable Divinity, (ii) as per the seeds the respective plants are grown, even so this universe or the respective jivas are born where earth is only the material cause being totally dependent on Him. (Who is *Vaishamya-nairghrinye na.*[4] So these two analogies suggest that this universe has come out from the Divinity, sustained by Him and finally resorts in Him. Just as seeds remain latent underground in the winter and sprout out into herbs and plants in the rainy season, so also during the pralaya jiva-souls with their different karmas as their seeds remain within Him and come out at the time of creation, (iii) as out of a conscious man comes out unconsciously and without

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1. also see the purport of the sloka Ait. Up. 1.1.1.
2. Ch. VI. 1.3.
3. Further see previous purport and also Tai. Up. XI. 1.3.
4. vedanta 11 1.34.

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any exertion on his parts hairs, so also, the jivas and the universe come out from Him without any effort on His part.[1] Shalavatya asks,[2] 'What is the substratum of this world?' Answered by Pravahana: "It is Ākāsha". All these beings are emanate from Ākāsha alone. They finally return back to Ākāsha, because Ākāsha alone is greater than all beings and Ākāsha is the final Goal for every being. Here Ākāsha denotes Supreme Purusha (refer Vedanta sutra[3] *ākāshastallingāt*.) Such terms as Ākāsha and the like are used here setting forth the creation and government of the world, designate not the thing—sentient or non-sentient-which is known from ordinary experience, but Brahman. In Kathopanishad:[4] 'All these beings spring from Ākāsha only'—declares that the whole world originated from Ākāsha only, and from this it follows that 'Ākāsha' is none other than the Efficient-Cause of the world i.e. Brahman'. Further[5] 'If this Ākāsha were not Bliss. 'Ākāsha' indeed, is the evolver of names and forms.[6] It thus appears that the 'Ākāsha' in the text under discussion denotes the Highest Self with His Characteristics for the Qualities which the *mantra* attributes to 'Ākāsha' viz., the single-cause of the entire world, Greater than all and the Rest for all.

The non-intelligent elemental 'ether' cannot be called the cause of all, since intelligent beings clearly cannot be its effects, nor can it be called the 'rest' of

1. Ch. Up. Ch. VI.
2. Ch. Up. 1.8 9.
3. V. 1.1.23.
4. vide 1.9.1.
5. Tai. Up. 11.7.1.
6. Ka. Up. VIII. 14.1.

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intelligent beings, nor can it be called 'greater' than all.

In the Shvetāshvatara we find, once, a number of Rishis sat together and they were penetrating over, 'Who is the fundamental Creater of the universe? From Whom all of us have come and by Whom we are all sustained? at the time of dissolution where we all have to rest? Who is the Propeller and Monitor of the universe?' These fundamental philosophical queries finally were solved when they had the Subjective Realisation of the Transcendental Personality of God-head having been endowed with intuitive wisdom. They learnt that the Supreme Brahman is the Fundamental Cause of the creation. The Supreme Brahman possesses innumerable Potencies but they may be classified into three categories viz., *chit-shakti* or *svarupa-shakti* – (1) Essential Potency which is again classified into three as (a) *Jnāna-shakti* or *Śamvit-Icchā-shakti*, (b) *Sandhini* or *Kridā-shakti*, (c) *Hlādini;* (2) Jiva-shakti or *Tathasthā-shakti* or Intermediatory Potency, (3) *Vahirangā-shakti* or *māyic*-potency.[1] The individual jiva-soul is to be known as subtle as a part of the hundredth part of hair-blade divided a hundredfold and yet he is to be understood qualitatively same with the Infinity but absolutely not quantitatively, as God is Infinite and jiva finite, God is the Controller of *māyā* but jiva is liable to be affected by *māyā*. In the Brihadāranyaka Upanishad:[2] (i) As a spider at ease spreads a net and freely moves on it without

1. Shve. V. 9.

2. vide II. 1. 20.

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itself being entangled similarly God created or produced this universe (Hiranyagarbha) from His external potency and forthwith by His Providence the modes of Prakriti got themselves shaped accordingly. God ever presides over the Prakriti, moves about like a spider on its nets without in anyway involved into it. Besides, God with His All-pervasiveness remains in and out of the universe. Yet He is not subjected to the modes or qualities of Prakriti. (ii) Not only the mateiral universe but also all the jiva-souls, like the sparks of a blazing fire, came forth from Him only. Shruti declares *sarveprānāh* : which naturally includes the *devāḥ :* the gods too and also *sarvāni bhutāni.* Further more when the Shruti was expressing the creation of *chetana,* why in between *prānāh* and *devāh,* the word *sarve-lokāh* (meaning the worlds?), the jada-prakriti (matter) is pointed out ? So we must have the correct import without any contradiction. As we have learnt that the universe in which all the worlds remain, emerged from God's external potency, therefore in this context *sarve lokāh* cannot refer to the worlds. Here all those sparks are having certain similarity with the blazing fire whereas the net has got no similarity with the spider. So sparks are the part of the fire but they are infinitesimal atomic energy of the entire fire.[1] (iii) Therefore immediately after

1. In the Gita Bhagavan Himself says (G. VII, 5): 'My external *māyic* potency consists of eight components viz. earth, water, fire, air and ether the five gross elements connected to physical body, mind, intelligence and ego—the three subtle elements. But My other one potency (here sparks of the fire) known as jiva-potency is

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telling *sarve prānāh :* all the souls *sarve-lokāh* (here *lokashabdo jnānaparah*) with particular characteristics manifested owing to connection with limiting adjuncts; (iv) *sarve devāh*: *sarve jivāh* includes all beings including the gods of the heaven so here *sarve devāh* refers to the eternal Nitya-muktajivas. In general, telling about the emanation of all the jivas with their providence, the Shruti specifically keeps the distinction of the Muktajivas though they are also from God's *Tatasthā-shakti* and are free from any limited adjuncts. (v) *Sarvāni-bhutāni :* besides the animate beings even all the inanimate beings whatsoever. (vi) Now the Shruti crushes down the keval-advaitavādin's absolute monism of non-distinction. Brahman is the Supreme Reality as He is the Real of reals. The jiva souls are also real eternally existing with their particular characteristics of servitorship to God but at times this nature is dorment and at other times in-fruition. The very prakriti -the external-potency-whose modes are no doubt ephemeral is itself real. God Himself says : 'As all the world has emanated from My two shaktis viz. external potency and *tatasthā-jiva*-potency ; I am the Source and the final rest at the time of dissolution of the entire cosmos. That is, He is *Śroṣtā* (Creator), Poshaka (Sustainer) and *Niyantā* (absolute Contorller).

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superior to My external *māyic*-potency and that jiva-potency gives the initiative of infusing the spirit of cognisance into this material world'. Further the Lord says: (G. XV. 7): 'Mamaivāmshah-jiva although they are My *amsha* but they are not *svāmsha* whereas they are *vibhinnāmsha*, viz., the jiva-souls are *tatasthā*-intermediate-Potency, as it lies in between My *Chit* and *achit* potencies and is essentially spiritual in nature. Qualitatively jiva is identical and quantitatively different from God.

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Even Sri Śankarāchārya commenting on Gitā[1] says: "Life constituting superior prakriti is that which has the characteristics of the *Kshetrajna* or the soul which knows the field of its play and is at the basis of the substantiation of life". Further he says: 'that this higher prakriti (jiva) sustains the world made up of the lower prakriti through entering into it and thus pervading it.'

Dr. S. R. in this context also agrees: 'the world is not to be repudiated as false.'

Again in the second Brahman of the first Chapter of Brihadāranyaka we learn that, 'the clear vision is that when nothing was remaining as the created universe, the Supreme Lord Who was holding the whole inanimate universe alongwith the jivas, in their seed-form irrespective of *karmavāsanā* during the time of evolution, created first the Mahattatva. As He is known as '*Mrityu*' because of His unbreakable law only the dissolution takes place and by the providence of His law the creation starts. *Āpa* and *Arka* both are Synonyms of the God whereas '*Āpa*' is Nārāyana and' '*Arka*' denotes Paramātmā that is, Nārāyana Manifested Himself into His three other-selves 'Kāranabdisāyi-Vishnu,' 'Garbhodasāyi-Vishnu' and 'Kshirodasāyi-Vishnu' to preside over the creation. So before the creation of the visible universe Sri Nārāyana created these three Vishnus.

Next for creation of the world the Lord, (Karanabdisāyi-Vishnu) Willed to create from His

1. VII. 5.

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Vibhinnāmsha. So His Will consorted with Speech. Para-Brahman when united Himself with Shabda-Brahman there formed the seed which became Prajāpati (Brahmā). Previous to that (creation of the Vedas) there was no Prajāpati. Although Brahmā was svayambhu and became manifest; yet with the time he could be enlightened with the knowledge of the Vedas, the Lord reared him in the Golden-Egg and after that He sent him forth with the commission of creation. When he was born, the Lord opened His Mouth. Thence the goddess of Learning Vedadevi Saraswati-got manifested and took hold of Brahmā's four mouths as Brahmā uttered the mystic word *bhu* –and that indeed became the four Vedas. The Lord pondered over, the idea that after creating Brahmā, the planned design is fulfilled then further creation cannot be done without My propelling as Monitor-Self, therefore He propelled Brahmā as the secondary cause whereas He Himself remained as the Efficient-Cause to create this world and all that existing things viz. Rigveda, Yajurveda, Sāmaveda, the metres, the sacrifices, men and cattle. Whichever Brahmā brought forth, the Lord designed to monitor them all.

Brahmā after all is in charge of creation. Due to his austerity and consorting with vāk-devi or *icchā-shakti* that too prompted by the Lord Himself, the jiva-soul enters into the *vāsanāmayadeha* assisted by the vital breath (*prāna-vāyu*) which comes from Brahmā and forthwith gains its glory or purposeful mortal coil. But once again when *prāna* departs from the body, body perishes whereas the jiva-soul

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with its *vāsanāmaya-deha* carries the *samskāra*: the fruits of his actions alongwith its subtle body which is referred here as *mana*. Therefore it means that Brahmā cannot create any soul. He only brings forth *prāna* and purposeful mortal coil for the jiva-soul. The souls emanate from the *vibhinnāmsa-shakti* or Intermediatory-Potency of Lord Vishnu.

The jivas in bondage naturally are inclined to indulge in gross material enjoyment. So in the Katha Up. it is stated that there are two paths *preya*: the path of gaining ephemeral pleasure which entangles the jiva-soul more and more in worldly affinity whereas those who are fortunate indeed, alone take to *shreya*: royal road of *Brahma-Vidyā*. So Shruti directly advises: 'Bho, the man of good-disposition, discarding the thoughts of ephemeral enjoyments arise, awake with spiritual senses and approach a preceptor who is well-versed in Divine Intuitive Wisdom, and learn with all sincerity about the Means of God-realisation.'[1]

A man of propensities does lead a non-religious life and becomes rakshasic (devilish) and a man of pious propensities does religious rites for gaining *dharma-artha-kāma* and therefore follows a path of ritual and such a man of virtue gets the pleasures like the gods. In the third chapter of Chandogyopanishad this god's pleasure is denoted as honey. Heaven is above the atmosphere so it is like a beam from which honey-comb atmosphere hangs and the rays exist in the hive of the honey and resemble the brood.

1. Vide Katha 1.3.

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Sacrificial rites are performed when the fruits thereof produces honey i.e. *apurva* and the process is likened to the bees bring honey from the flowers. Upto the fourth section of the Veda, it is known as karmakanda. Thereafter it deals with *jnāna-kānda* where Abstract Brahman is the flower for getting the aspired for honey viz., *moksha*. But we come to know from the following section that practically there is no such Bliss or nectar either in *dharma-artha-kāma* or in *Brahmajnāna-moksha*.

The honey produced as a result of *karma-kānda*-sacrifice does not bring any enjoyment to the soul because soul is not the enjoyer of any karma-fruit but it is like to be an object of enjoyment as one feels during his dreaming stage. A man after waking up from his sleep may remember his dream likewise here the honey of karma-fruits are enjoyed through the senses where soul of a bound-jiva in reality a mere witness and feels as if satisfied thereby. The virtuous karma-fruit may lead a bound-jiva unto the heavenly worlds where he remains till the merit is exhausted and then returns back. Following the Rig-Vedic karma-kānda formula, one may rise upto the status of a Vasu and through the Sukla-Yajurveda to the position of a Rudra. The period of enjoyment of a Rudra is double that of a Vasu. Again through the Krishna-Yajurveda to the position of an āditya and he enjoys sovereignty and heavenly kingdom similar to that of the ādityas. And through the Atharva-Veda to the height of Maruts and he will compass the sovereignty and the heavenly kingdom similar to that of the Maruts. But in all these attain-

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ments one attains the respective worlds with respective forms and after the exhaustion of the merit returns back. Through the Upanishadic lesson, when Abstract Brahman is one's attainment he verily becomes a Sādhya. But in all these attainments including emerging into that of Brahman one neither eats nor drinks and that is why it is said that the gods do not eat or drink, but merely observe. A Brahma-jnāni repairs into that hallucination of Brahman and comes forth from that."[1] This is no doubt, the highest attainment through the Inductive Process. But here too there is a sun-set i.e. once again the soul gets a dark period of life (i.e. falls into the quagmire of *māyā*). But the nectar that soul gets, comes from the zenith. It is something of a divine light."[2] In the eleventh section it is stated that when the world of illumination is reached, that effulgence is not lost, (i.e. no sun set). It clearly shows that the jiva-soul gets his splendour at that Brahmaloka where there is eternal illumination.

'Such of those who depart from this world without realising the Ātmā, for them there is no freedom in all the worlds. But those who depart from here having realised the Ātmā for them, in all the worlds there is freedom'.[3]

In the fourth chapter of Chandogya we are told that one Janasruti got a single name as a pious dispenser and liberal giver of food, and shelter. He got a yearning for Brahmajnāna and approached Brahmajna Raikva for Brahmajnāna in exchange of

1. vide III.: Ch. Up. 10.2.
2. vide: Ch. UP. III. 10.4.
3. Ch. Up. Ch. VIII.

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worldly wealths. But Raikva addressed the king as a Shudra because he came for getting instruction about Brahman with an offering of worldly wealth like a Shudra and not with proper obeisance and *Shraddhā*. By the unreserved grace of a spiritual Guru a fortunate jiva gets spiritual cognition. In the twelfth section of the second chapter one Dalbha Baka when he desired to gain the spiritual knowledge, there appeared before him by the providence of God a spiritual Master accompanied with his many disciples. They all were hungry souls for spiritual food and therefore asked the master to feed them with spiritual learnings. But the Guru advised them to gather round him the next morning. When 'the sun shines' after the night has passed symbolically it means that their material propensity must totally be lost as and when they imbibe the spiritual cognition then only the mystic lessons will be imparted unto them. When the externalism of the ritualistic sacrificial creed is transcended there is an awakening of an inward spiritual life. Therefore the wise know that the spiritual attainment is only the real permanent good whereas anything what-so-ever it may be, if it does not lead to one's spiritual attainment then that is outrightly considered as inauspicious or evil. Material gain is no gain. '*Udgitha*' is the rain and '*Him*' is the favourable wind. When the monsoon starts rain (the divine bliss) pours making the earth cool and green. So when Divine Grace flows the Blissful rain-showering-cloud is formed and at the downpour the lust-tormented heart of an aspirant becomes smooth.

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In the thirteenth section the rishi reminds us that when the Divine Sounds are utilised for material gains it ends (*vāma-devya*-by the unkind favour) with material prosperity that is, when jiva soul copulates with prakriti its end is *dharma-artha-kāma.* But when jiva-soul is awakened, it takes the prakriti as one's own wedded faithful wife. Shāstras say that at the flowering time of one's own wife, sexual enjoyment is not lustful but it is considered holy. So also when the enlightened soul takes the helping hands of the *unmukhini-vritti* of prakriti it brings the fulfilment of Divine Purpose of one's own life. So the rishi says, this should be the vow that one should never go without meeting his wife while she is on her bed—the spiritual meaning is that when prakriti is congenial i.e. shows her *unmukhini-vritti* one should not outright negate her merely thinking her as *māyā.* So, for a karmi, prakriti is like a dancing girl alluring the passion of the mind, and for a jnāni, she is to be divorced, whereas for a devotee she is carefully taken as a faithful wife, a mutual helpmate to evolve perfection in life.

The Katha says : "So long there remains affinity to the gross material enjoyment one cannot get the Divine Intuitive Wisdom. When one transcends opaque glamour of such transitory gains, the preceptor operates upon his eyes with the collyrium of divine wisdom for having the vision of the Divinity. The preceptor graciously disperses the darkness of the soul of a sincere disciple and endows him with Intuitive Wisdom which gives him a Subjective Realisation of the Supreme Reality. The

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aspirant realises that,[1] "every sentient and non-sentient object that is within the universe is governed and owned by the Lord. Nobody is a proprietor of any belonging of the world; but one, with the spirit of trusteeship of God's property, should accept that much which is most essentially needed and set aside as his quota, for his *yoga* and *kshema* for attaining eternal servitorship of the Supreme Lord; He does not stint about with the covetous propensity over the things, knowing well to Whom they all belong."

In the episode of Satyakāma jābāla, jābālā, an ideal Brahmin-woman knowing her own chastity opens her heart without any reserve to her son saying, 'I am Jābālā by name and you are Satyakāma'. She though solely dedicated herself to her Lord yet in the socio-religious-life she had to gratify some one else's sense-gratification which out of remorse she considers service to many others' and with her moral courage she emphetically says: 'My darling, you are Satyakāma my desired offspring to fulfil the truth of divine aspiration of your destitute mother'.[2] Finding sincerity and truthfulness in Satyakāma Rishi Gautama initiated him and gave him *Chatuh-shate* lean and weak Go i.e., the seed of divine mantra of four-fold character which when cultured will generally produce, *dharma, artha, kāma* and *moksha*. Satyakāma Jābāla promptly replied, 'I shall not return till they become 1000. He reciprocates Guru's unreserved grace and replies esoterically

1. Isa. Up, 1. 8.

2. Please read the purport of Ch. Up. IV. 4th section.

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"Revered master, by thy grace I understand that there is absolutely no *locus standi* of *dharma-artha-kāma* without true type of *moksha* (self-realisation in relation to God-realisation) like the three zeros without the support of number one of the 1000. Therefore I shall not return till I get self-realisation in relation to God-realisation and thereby naturally knowing the non-significance of *dharma-artha-kāma.*" In other words so long I am not able to take out my gross identification of the soul with the gradual elevation of it from *annamaya-kosha, mano-maya-kosha, prānamaya-kosha,* and finally I am established in *Vijnānamaya-kosha* in relation to *Ānandamaya-kosha.*[1] An aspirant soul must gradually take out his own self out of wrong identification. He must be stripping off the gross affinities one by one and proceed inwardly in realising the inner-most spiritual essence of his ownself in his true and transcendental aspect. By following the path of unalloyed devotion jiva gets realisation of God and he gains divine characteristic of his self. Without being kindled, the intuitive wisdom in the jiva-soul, through the bestowing Grace of Almighty and without having regulated the vital functions towards the Divinity, the heart does not get saturated with the flow of the Nectarine Bliss without which one cannot get perfection in his thought for meditating upon God-head.

The mind and all other senses gain their respective power of functioning from Him alone. So-long the *māyic* curtain is not removed by God Him-

1. vide, Tai. Up.

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self one cannot see Him shining in one's heart. By dint of unalloyed devotion one can get final liberation and gain *summum bonum* of life.[1] The Vijnānamaya —the jiva of cognition leads a life of spiritual sacrifice and accomplishes devotional activities. The Vijnānamaya jiva when realises the Ānandamaya-Purusha he never recedes from Him. And therefore he never goes heedless about his culture of unalloyed devotion or even accidently does not mis-identify his self with the previous *koshas* viz., *annamaya* etc. He cuts asunder all the knots of his worldly bondage and forthwith attains *summum bonum* of life. One who has transcended the mundanity alone can attain final beatitude and enjoy the Transcendental Bliss.[2]

In the Bhrigu Valli of Taittiriya Up. we find that a true spiritual preceptor all on a sudden does not unfold the Supreme Spiritual wisdom without examining the endurance and capability of the disciplined aspirant. So he gradually imparts the wisdom, after waiting and observing how the aspirant synchronises with his progressive effort to reciprocate the final wisdom.

III

Atmost all the principal Upanishads directly or indirectly declare about the Supreme Divinity culminating in Sri Krishna and His Transcendental Characteristics. Among the oldest of Upanishads i.e. in Chāndogya[3] Rishi Ghora Angirasa advises his disciple, – "Invoke Sri Krishna, the Divine Son of

1. Shvetashvatara Up.
2. Tai. Up. II lesson 8th.
3. III. 17.6.

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Devaki.[1] Who is Indestructible, unchangeable and the very Substratum of the entire universe", and in the following mantra he further states about the *jyoti* that illumines the Primeval Fountain-Source and shines forth in that Transcendental world far beyond the universe, which he deems definitely referring to Sri Rādhā, the Predominated Counter-Whole-Moiety. Further he states:[2] "The very Self-some Potency (Pre-dominated Moiety Sri Rādhā) and the very Divinity (Pre-dominating Moiety Sri Krishna) are One and the Same. Thus *Adhyātma* (Pre-dominating Aspect) and *Adhidaivata* (Pre-dominated Aspect) are One and the Same i.e. the *Icchāsakti* of Sri Krishna embodied in Sri Rādhā and Sri Krishna Himself being the plenary Owner thereof. Further the Pre-dominated Moiety Sri Rādhā possesses four-fold super-transcendental Excellencies viz. *Vāk, prāna, chakshu* and *srotra* through which She reciprocates the four-fold Super-Transcendental Excellencies of Sri Krishna, Which are His *Guna-Mādhurya, Leelā-Madhurya, Rupa-Mādhurya,* and *Venu-Mādhurya.*"

It illustrates that first of all when the very Name of Sri Krishna takes hold of the speech of Sri Rādhā, She becomes poignant with infatuated Love which is followed with the portraying within Herself of the waves of Sri Krishna's Leelā that makes Her position still turbulant with poignancy of Love. Now She sees Her Witty Connoisseur Shyāma alone, in all

1. Devaki:—here name of Yashoda: as Yashoda-nandan Sri Krishna is the Swayam-rupa Bhagavān vide: Brihat-Bhagavatamritam.

2. Ch. Up. III. 18.

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directions. She looses Her control over Her action in Her *Abhisāra* and when the eighth note of Sri Krishna's enchanting Flute resonates into Her ears at that time it so happens :

When the very Name of Shyāma makes Her impatient
And the Picture of Shyāma brings the highest pitch of ecstacy
Now the call from Shyāma makes Her dance in His Tune
Thus infatuated with poignancy of Love Rāi hastens to Madhuripu
Whose flower–arrows fill the world piercing through Her heart ||
Thus Rāi caught in the net of Kānu's Love grants Her Love
Kānu hovers like a bee round a lotus with heart so thrilled
And Rāi plunders for Herself of the Nectar of Hari's Lips
Oh God of Love in union with His Other Moiety pours out the Nectarine Bliss
O night of joy ! Joy permeates all round in the festivity of Rādhā–Krishna ||

Further on, in Chāndogya :[1] The most fortunate one can visualise the Transcendental *nilambarah-krishnam* : Shyāmasundara Form within the most effulgent glow.' In Nāradiya Pancharatra : "*Jyotir-abhyantare rupam atulam Shyāmasundaram*", and *Kapyāsam pundarikam evam akshini* (Ch. up. 1.6.7) it is clearly stated here that beyond the effulgent glow which is realised by the jnāni as Brāhman, the mystic devotee visualises the Shyāmasundara-Dvibhuja-Muralidhara Sri Krishna through the chanting of Sāma Udgita mystic *AUM*.

The Shyāmasundara-Form most brilliantly shines like molten gold the most beautiful Bliss-beaming Face kissing with the curling coil of most charming and attractive black hair. Every limb of His Body is exceedingly brilliant to the tips of the Nails, clothed

1. vide, 1.6.5–7.

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in beauty of eternal spring. Fully blossomed with all His Effulgence. His Ever-fresh and gladdening beauty ever-blissful two Eyes are tinged with reddish hue like the undimmed lustre of the unplucked Lotus on its stem shining on the bosom of the blue waters of the Yamunā.

Hiranmaya purusho drishyate:[1] Now after describing Him as Shyāmasundara how comes the expression *hiranmayah purusho drishyate*: this verse clearly tells that Vāsudeva Krishna is not the visible Object to the seers. It is the *Rasa-rāj* and *Mahābhāva* viz. Shyāmasundara Sri Krishna enveloped by the lustre of a Golden figure (Sri Rādhā) – the Eternal Counter-Whole-Moiety. This is the Mādhurya-Vigraha i.e. the Lord of Love and Beauty but Atharva Veda says: 'The Glow of Sri Rādhā's Complexion falling on Sri Krishna's Hue makes Him *Hiranmaya* (Gaura). He in His Audārya-Vigraha Lord of Beatitude, taking the fair-complexion and the deepest ecstatic sentiment of Sri Rādhā, the Counter-Whole-Moiety reveals Himself His combined Entity as Sri Gaurānga (Hiranmaya) i.e. Sri Krishna Chaitanya.

The human from that is in the left eye is the Consort of the Paramapurusha Who is in the right eye.[2] All commentators mention *Purusha-rupa*: *manusyākāra*: human Form. Now how the Consort of God can be in human Form? It is in the Gitā[3] we find '*svakam rupam*' and in the following shloka, '*manuskam rupam*' clearly shows that Two Armed Beautiful Syāmasundara Human Krishna Form is the

1. Ch. Up. 1.6.6.
2. Brih. Up. IV. 2. 2–3.
3. G. XI. 50.

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Transcendental Personality of Supreme God-head and therefore here it is very clear that His Hlādini-shakti Consort Sri Rādhā in Her Human Form exists in the left eye.

In the same mantra we find that Their Sporting Land is the untainted Love-Laden Bosom. How it is that just now it is said that They dwell in both the eyes respectively and again it is stated that They Sport in the untainted bosom? This is to be reconciled as we find[1] 'Govinda, the Primeval Lord Shyāmasundara Krishna Whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of Love...' Further in Bhāgavata[2] 'A mystic devotee through his untainted eye visualises his most Beloved Lord Sri Krishna, spreading His Glories everywhere.'

So it presupposes that Yājnavalkya says that a Parama-Bhāgavata's both the eyes are nothing but having the constant vision of the Supreme God in His Two Total Counter-Whole-Moieties viz. Predominating (*Vishaya*) Vigraha and Predominated (*Āshraya*) Vigraha or as it were: *Rasarāj* (Sri Krishna) and *Mahā-bhāva* (Sri Rādhā, the Hlādini-Shakti) –and They are observed in Their Eternal Sportive Land Vrindābana representing the untainted Love-laden Bosom. As Lord Sri Chaitanya says: 'My Bosom is the very replica of Vrindābana, the Transcendental Sportive-Land of Sri Rādhā-Krishna, the Primeval Lord.' They enjoy the Nectar that flows from the Love-poignant, fully blossomed Lily-like Bosom. *Ya esho-antahri-*

1. Brahma Sambita, 38. 2. vide XI. 2.45.

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daye lohita pindo...Yasminstad daharam paundarikam kumudam iva anekadhā vikasita: Generally heart is represented as lotus but here *lohita* is specially mentioned because the Love-poignant, fully blossomed heart is more appropriate to be represented as Lily-like Bosom instead of lotus-like heart because Krishna is Chakora: as at the rise of the moon only lily is blossomed which is reddish (*lohita*) but not the lotus. Further we find Bhagavān Sri Chaitanya Mahāprabhu also says, 'Endows the lily of the Bosom with the moon-lit'[1] 'His Transcendental Personality is as it were, with most beautifully shining yellowish garment and having ultra-violet coloured Vaijayanti-mālā swing round His Neck and He is Shyāmasundara Two-armed Muralidhara Krishna Who is the Cynosure of the Vraja-Gopa-Gopis (Indra-Gopa) and on His Breast shines the dazzling Kaustubhamani (Gem): Oh, how beautiful Bliss-beaming smiling Lotus-Face; He is associated with His Hlādini-Shakti Sri Rādhā Who is the Ever-lightning flash upon His Person'[2]—as it were: *Nila-nirada lāgi vidyutamālā* ever lightning-flashes upon the impending-rain-showering-bluish-cloud.[3]

The Gopālatāpani Upanishad which is equally most authoritative one among the essential or principle Upanishads clearly establishes the Super-mount excellency and paramount Supremacy of Sri Krishna as Vrajendranandan or Gopijanavallabha Who is the

1. Shikshāstakam. 2. Brih. Up. II. 3.6.

3. How blasphemously the monists interpret this mantra that we have pointed out in our purport of Ch. Up. Mantra 1.6.7. So here we avoided further criticism on this which is very painful to note.

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very Apple or Cynosure of the deer-eyed Gopis of Vraja, nay, One Who is the very Divine Cupid-Lover to the Transcendental Love-poignant Vraja Gopis who are His Own Projected Counter-Moieties. He is *Ramana*: Passionately infatuated in His Erotic Love Dalliance with Them. But all His such Dalliances are Super-mundane and beyond any empiricism and anthropomorphism for which the Shruti affirmatively declares Him as 'Nitya-Brahmachari' ever maintaining His Celibacy. The most Glorious and Mysterious eighteen-lettered Mantra viz. "*Klim Krishnāya Govindāya Gopijana Vallabhāya Svāhā*" (क्लीं कृष्णाय गोविन्दाय गोपीजन वल्लभाय स्वाहा). With Its five-fold lesson is the Fundamental-Source of all other Divine Mantras and the most fortunate one who whole-heartedly takes recourse to the culturing of this eighteen-lettered most glorious Mantra certainly gains realisation of that 'Gopijanavallabha' Sri Krishna, the Supreme Lord of Love-Transcendent.

Once upon a time the Vraja Gopis after spending a whole night with Sri Krishna making Him to enjoy in Transcendental Erotic Sport with them to His Sole delight casually asked Him, 'Bho Beloved, will You kindly tell us that by feeding which type of Brāhman, we will have fulfillment of our desires viz. never we will have dissociation with Your companionship?' Sri Krishna in reply said: 'Bho My Sweet-hearts by feeding the champion Rishi Durvāshā[1] your desire will certainly be fulfilled.' The Vraja-Gopis further asked, 'Bho the Cynosure of Vraja-

1. This Durvāshā is not the same one who was the Atrimuni's son who offended at the feet of Bhakta Ambarisha.

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vasis, we know that the Rishi dwells on the other bank of the mighty river Yamunā – how it will be possible for us to cross over the mighty streams of the river ?" Then Sri Krishna out-rightly told them, 'Bho My Sweet-hearts, with utterance of these words, 'Sri Krishna, is an eternal Celibate '[1] enter into the water of the Yamunā when she will show the path with knee deep-water. They were puzzled to understand, how Sri Krishna Who has spent the night with them in Erotic Dalliances can be entitled as a Brahmachari (celibate) ? Anyhow the Vrajagopis who have unalloyed Love for Sri Krishna sooner corrected themselves and went to the Yamunā and entered into the waters of Yamunā with the word 'Sri Krishna Brahmachari'. And it so happened that they easily crossed over the Yamunā. They approached the glorious Rishi Durvāshā at his hermitage and fed him sumptuously with pudding (payasam : rice boiled with milk and added with suger and many other ingredients) and also with rice-food prepared with ghee. The rishi delightfully honoured the food when it was offered to him by the most devoted adherents of his Lord Sri Krishna, and extolling about the Exploits of Sri Krishna advised them to return to Vraja. When the Vraja-Gopis asked him, 'Bho revered Gurudeva, how we shal cross this mighty current of the Yamunā ?' The muni replied 'just remember me who ever-not ate anything and then Yamunā certainly will be of knee-deep water for your easy access.

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1. **Sri Krishna is ever Atmarama : vide second part of Gopalatapani Upanishad and also Bh. X. 29, 42.**

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The Gopalatapani further clearly says that Sri Krishna with His Two-Arms (Svayam-rupa) made His manifestation as Yasodānandan having made projected His Own Transcendental Goloka at Vraja being associated with His Own Associates Gopa-Gopis. Here at Vraja Sri Krishna as Gopijana-vallabha in His Svayam-Rupa viz. with His Super-excellent Rupa-mādhurya, Guna-mādhurya, Venu-mādhurya and Leelā-mādhurya eternally sports in twelve Groves (sporting garden places). This Yasodānandan Sri Krishna is the Supreme God-par-excellence and is the Fountain-source of all Incar-nations. He is Avatāri, from Whom all Avatārs are incarnated.

The Isopanishad in its peace-chant –'*Om purna-madah purnam idam...*' discloses that Transcendental Supreme Reality, is Perfect and Complete and that all Emanations from Him are also complete and perfect. Sri Krishna, the Primeval Lord manifests as Rāma, Nrisimha and Others as His Subjective Portions. Although these Avatāras are one and the same yet in the spiritual ontology Sri Krishna is Avatāri (*Krishnastu bhagavan svayam*) whereas Rāma etc., are Avatāras. In this respect Both maintain Their status quo viz. all the Emanations from Krishna are of *Advaya-Jnāna-tatva,* one object without a second yet there remains morphological distinction that we find: Sri Rāmachandra could not be the Recipient of Madhura-rasa-sevā when the Dandakāranya Rishis desired, for which they had to wait till Svayam-Bhagavān Sri Krishna does appear at Vrindabāna. Ontologically all the Emanations from Him are

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identical and spiritually true and also Transcendental but Sri Krishna being the Fountain-Source His Glories are surpassing and exceptionally greater than all others. All-charming Paramountcy of the *Bhagas* (Bhaga) viz. Majesty, Might, Glory, Wisdom, Beauty and Supremacy are found in the Mādhurya-Vigraha Sri Krishna. Therefore Sri Krishna, the Lord of Love-Transcendent shines above all, and love-laden devotees (Premic-Bhaktas) alone can realise such a finest super-excellency of Sri Krishna's *Leelā-Mādhurya*, *Guna-Mādhurya*, *Rupa-Mādhurya* and *Venu-Mādhurya*.

Now Svayam-Bhagavan Sri Krishna's Svarupa-Shakti Sri Rādhā is the Fountain-Source of all the Shakti-Emanations. Accordingly Sri Rādhā, the very Transcendental Pre-dominated Aspect of Sri Krishna, also takes Her innumerable Manifestations such as Lakshmis of Vaikuntha, Queens of Dvārakā and the Gopis of Vraja for rendering service to the sole delight of the Lord thereby losing nothing of Her Own. Though all these Emanations of Sri Rādhā are ontologically one and the same and identical with Her, yet we find Sri Rādhā's Love for Sri Krishna excels all others that thousands of Gopis in Rāsa-dance cannot satisfy Sri Krishna in the absence of Sri Rādhā. He at once leaves Rāsa-dance to accompany Sri Rādhā for which Sri Rādhā alone is known as *Kānumanamohini*. Not only that, Sri Rādhā's Love is so surmounting that :

> "To measure the depth of Her Esoteric Love,
> to realise His Own sweetness tasted by Her

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and to experience Her ecstatic bliss-transcendent Sri Krishna made His Sri Krishna-Chaitanya descent".

Svayam-Rupa-Bhagavān has got two Aspects viz. Mādhurya (All-Attracting) and Audārya (Beatific). In the Audārya Manifestation both become one in Sri Chaitanya Mahāprabhu.

Pushan:[1] the Witty Connoisseur, *satyasyapihitam*[2] esoteric aspect of Prema-Bhakti is preserved most secretly *hiranmayena pātrena*: into the super-mundane, most shining molten golden-like love-laden Bosom of Vraja-Gopis. That *satyadharmāya*: that paramount transcendental Vraja-Leelā with the Vraja-Gopis *dristaye* to augment with the sentiment of that Love of Rāgānugā-Bhakti *tvam tat apābrinu* You as Vrajendranandan (*svayam-rupa*) alone can lead us to that Path.

Whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of Love, the Form Shyāma, is not the blue colour visible in the mundane world but is the Transcendental variegated colour, eternal Bliss, and is not visible to the mortal eye. When Sri Krishna manifested Himself in Vraja, both the devotees and non-devotees saw His Transcendental Bliss-showering Form. The eye of devotion is nothing but the eye of pure unalloyed spiritual self of the jiva. When one's devotion reaches the stage of *Bhāva-Bhakti* the pure eye of that devotee is tinged with the salve of

1. Iso Up. 15. 2. Iso Up.

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Love by the Grace of Sri Krishna, which enables him to see Svayam-rupa-Krishna as Shyāmasundara Natavara Muralidhara face to face.

The Transcendental Blissful Aspect of the Supreme Divinity wherefrom words turn back, together with the mind not being able to attain becomes the Object of the cognition of the soul endowed with intuitive wisdom. The Subjective Realisation of that Supreme Divinity makes him shed the fear completely for all times. This Supreme Divinity is the Monitor-Self of the embodied jiva-soul. Verily Ānandamaya-Purusha[1] is the Prototype of the Purusha. Monitor-Self is Purusha whereas Paramount Ānandamaya-Purusha is *Purushottama.* He is *raso-vai-sah.* He is the Fountain-Source of all other objects of His Sweet-Sports. Sri Krishna is the Svayamrupa-raso-vai-sah, the Transcendental Blissful Lord Par-excellence. His Super-Transcendental Infatuation towards His Own Svarupashakti is the right wing: the Ecstatic rapturous delight of Their United Sports is the left wing whereas Super-Transcendental Bliss or Rasa is the very Embodiment of the Both but ontologically They are One that is the support and the foundation.[2]

Further in the same context we find that His Goloka-Vrindābana Leelā which is Supremely dear *priya* to Him, His Super-Transcendental infatuation towards His Own Svarupa-shakti is the *moda;* and the Ecstatic rapturous delight of Their United Sports

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1. vide Tai. Up.
2. vide Tai. Up. 11. 4–5.

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is the *pramoda;* Super-Transcendental Blissful Embodiment is the very *Svarupa.*

He, the Ānandamaya-Purusha desired: for My sporting let Me become Many let Me procreate Myself. So He brooded over His Svarupa-shakti *Yoga-māyā.* Having brooded over Yoga-māyā He projected Himself in Two Aspects of Predominating and Pre-dominated (Vishaya and Āshraya) Aspects including all other non-phenomenal Aspects-whatever is in His Sportive Transcendental Land of Goloka Vrindābana having created all those who are morphologically different from Him but ontologically One and the Same as He Himself entered into Them (this is illustrated in this episode of Sri Krishna becoming as many cow-herds and cattle when Brahmā stole them).[1] He remained with them unmanifest Himself within them whereas in His Svayamrupa He stands as *'akhila-raṣāmrita-murti.* So He appears as Immanent and Transcendent within His Super-Transcendental Sphere. Verily He becomes the Subject as well as the Object. Whatever there remains in that plane of Transcendent for His Fancy Sports verily He became the entire Reality. Morphologically He projected Himself into all Species of Subjugation to *sānta-dāsya-sakhya-vātsalya* and *madhura rati* for Rasa-mādhurya but ontologically they are One and the Same. Nothing of that Transcendental Sphere whether it is Govardhan Hill or waters of Yamunā, or even the dust of Vraja is phenomenal where He alone manifests as Immanent and Transcendent. But certain aspects which are

1. Bh. X. 13.

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prevalent in the Sphere of Manifested Vraja-Leelā such as killing of Asuras etc. are to be known unreal as they are not found in original Goloka.[1]

Immortality, eternity, eternal religion of Divine Love and Ever-Blissful State of *rasa* in Vraja are the Characteristic Features of All-Beautiful Transcendental Form of Sri Krishna. The prime motive of every living being is the attainment of Blissful Lord. If the Blissful Lord does not will in the heart of a being who could be alive? Fearlessness is the characteristic trait of a person who has realised the Supreme Lord in Reality.[2] Sri Chaitanya Mahāprabhu says :[3] 'the summum bonum of life is unalloyed Love for Sri Krishna'. In comparison with Krishna-Prema the fourfold Purushārthas viz. *dharma-artha, kāma* and *moksha* are most negligible and insignificant; whereas the fifth or highest pursuit of human being is the fathomless ocean of nectarine Bliss derived in the loving service of Sri Krishna. The Brahmānanda of the Jnānis may not be even a drop before the ambrosial ocean of Krishna-Prem.

In the dry wood there remains fire but without proper drilling fire is not found. Accordingly without proper sādhanā the chit-svarupa or the divine character of the jiva-soul is not traceable, But the culturing of devotion loosens the cord of the *māyic* bondage resulting in the *Chit*-(divine) Potency's vibration revealing the Monitor-god in the heart.

1. refer to Brahma-Samhita for elaboration.
2. vide Brih. Up. II. 4.5; IV. 5.6; Mundaka III. 1.4; Bh. X. 58. 38.
3. C.C.A. VII. 84, 85.

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Although ghee is pervading althrough the milk yet without churning butter ghee cannot be had: similarly although God is pervading althrough in and out of the universe as well as in the heart of every individual yet without proper culturing of devotion He cannot be experienced.[1]

How God is to be realised? Without the Grace of God, one by his own endeavour cannot realise Him. Therefore, out of His Own prerogative when He grants us divine wisdom for entering into the plane of Divinity we may visualise that Transcendental Sport.

Generally it is known that the Blessings of a spiritual Guru make an aspirant eligible for receiving the Grace of God. But what we find in Shvetāshvatara Upanishad (last mantra) is, that the intense devotion that one possesses for God the same intensified devotion must be shown to the spiritual Guru too. Then only the esoteric Aspect of Divine Wisdom may shine forth in one's cognitioned soul. It is not that Guru's grace merely helps one for God-realisation but the soul after God-realisation has to render unalloyed service to God-head Sri Krishna following certain *Rasa* like *sānta, dāsya, sakhya, vātsalya* or *madhura* aspects. Now, it is only when the jiva-souls, cogently concoct the Rāgānugā sentiment augmenting the Rāgātmikā sentiment of his spiritual Guru who must be an adherant confident of Sri Krishna, the most Esoteric Leelā of Sri Krishna as Vrajendranadan gets manifested in one'e cognitioned soul.

1. vide : *Shvet.* Up.

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In Chandogya[1] (a) *ātmarati* (b) *ātmacridā*, (c) *ātmamithuna* and (d) *ātmānandah* =all these four are augmented in the love-laden poignant bosom of Madhura-rasa (Gopi-bhāva) cogently follow only towards the '*Akhila-rasāmrita-murthi*,' Vrajendra-nandan Sri Krishna Who is Avatāri, the Supreme Lord Par excellence. (A) As we find certain Dandakāranya Rishis although had the *ātmarati* (passionate love) for Sri Rāmachandra, but Sri Rāmachandra could not be the Recipient of that Love, therefore they were blessed to be born at Mathurā as the Yajna-patnis who could run with the poignancy of their passionate Love to Sri Nandanandan Krishna but they could not enjoy *ātmacridā* or *ātmamithuna* with Him. (B) *atmacridā*: Thousands of Gopis joined in *Rāsa-cridā* hand in hand with Sri Krishna. (C) *ātma-mithuna :* The principal Gopis and their close associates could only have *sambhoga-cridā* with Sri Krishna. Even their Pratipa-Rupa like the Queens of Dvārakā could enjoy such Love-Dalliance with Him. (D) *ātmānanda:* one's Love-dalliance with Sri Krishna is only for His sole pleasure. At His pleasure She feels Bliss. This *Leelā Svayamvara-rasam labhate jayasrih* with only His Predominated Counter-Whole-Moiety Sri Rādhā, the *Hlādini*-Potency of *Svayamrupa* Sri Krishna. All these four-type of services are rendered by the Rāgātmikā Asso-ciate Adherent Gopis who are direct Emanations from Predominated-Counter-Whole-Moiety Sri Rādhā.

The Body of the Godhead appears similar to, but is completely and essentially different from, any

1. vide VII. 25,2.

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human form or human body. The Supreme Godhead, Who is Sri Krishna, is Absolute *Chetana*, and therefore His Form of Body is also Absolutely *Chetana*. To the ignorant who is bound by sense-experience He looks like a human being; to the Self-realised He is the Supreme Divine Form peculiar to Himself, completely independent of any conception of a body or form of this phenomenal world. So when the scriptures, mention about the Vraja Gopis, they must not be imagined to be lustful or like the women-fold of this world. A man or a woman in his or her physical body can never contact the Divinity. A soul freed from *māyic* bondage can alone attain the Feet of the Supreme Godhead Sri Krishna. In bondage, none can know Him, much-less be blessed by His Transcendental Embraces; while discussing about *Rāgātmikā-Bhakti* and in its wake *Rāgānugā-Bhakti* one must not forget all the different stages of spiritual practices, starting from *Sraddhā* upto *Rāga* and *Anurāga*. One should attain sufficient spiritual eligibility in order to follow those super-transcendental affairs of Lord's Realm, which have absolutely nothing to do with or in respect of which one must not think in terms of mundane lust. There is a possible danger for ordinary human beings who have generally given to bridled or unbridled sensual lust, to imagine something unwholesome in the Erotic-Love of the Gopis towards Sri Krishna. Lord Sri Chaitanya has declared that Sri Kṛishna is served properly only by the Denizens and especially the milk-maids of Vraja, and that it is not possible for anyone who is not perfectly free from sin to

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realise the nature of such service. It is necessary to pass through a regular course of spiritual training under a good preceptor to be able to understand what it really is and to be able to practise it. By attaining such service we realise the eternal function of our souls. This service cannot be performed by means of this body or mind. It is performed by the pure soul who is absolutely free from all worldly hankerings. This service is a matter of spiritual realisation and not of apish imitation with the help of our present ribald imagination. By sincere, that is to say, convinced submission to the rules of spiritual pupilage as laid down in the scriptures and expounded by competent teachers, one is enabled to attain to such perfect purity of mind. The Absolute Truth manifests Himself of His Own accord, for He has the power of taking the initiative, to the mind that is thus purified in the sincere effort of seeking after Himself.

Devotees who are desirous of ascending the terrace of *Prema*, should remember a few points even before entering the field. Firstly, they know it for certain that the form of Krishna, the form of Krishna's Name, the form of the service to Krishna, and the form of Krishna's servants are eternally free—are eternally spiritual; Krishna, His Abode and His paraphernalia are all spiritual and beyond the grasp of *māyā*. No mundane consideration exists in *Sevā* or Service. The seat, room, garden, forest, the Yamunā and every other thing of Krishna are spiritual and hence untouched by matter. They are

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further aware of the fact that this their belief is not a blind worldly-faith—it is absolutely true and eternal. The exact forms of all these do not in truth manifest in this earth. Such ideas may perpetually reign in the pure heart of pure devotees. Here, the fruit of all these spiritual practices is self-realisation. Those who have realised the Form of Krishna as well as of their own self, do ere long attain *vastu-siddhi* (enter the eternal Pastimes of Krishna in the spiritual kingdom and gain personal service to Krishna). Here in this world, devotees can only get a glimpse of those immaterial things. The first stage to it is freedom from the bondage of *māyā* – the climax is *Prema*. The female form of the human soul is not a material form. The relation between the human soul and Sri Krishna is not the relation between the material female form and its corresponding male form. The Amorous-Pastimes of Sri Krishna with spiritual milkmaids of Vraja are not the amorous pastimes between male and female of this world. The Amorous-Pastimes of Sri Krishna are not a connection of the dismissed brain of sensualist. The amour of this world could have no existence unless the substantive principle exists in Sri Krishna. But no one denies the existence and importance of the principle of amour in this world. Why do they image that it does not exist in the realm of the Absolute in the perfectly wholesome form? The female concept of the soul must be completely differentiated from any concept of male or female in this phenomenal world. The language sounds similar but the subject is of entirely different plane.

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The Form of that Transcendental Person is as it were,[1] with yellow-robe *Pitāmbara Pāndvāyikam* and with hanging from His Neck ultraviolet coloured Vaijayantimāla and He is the One Who is the Cynosure of Vraja Gopa-Gopis – the Two Armed Shyāmasundara most effulgently shining Swayamrupa Krishna, on His Breast shines the dazzling Kaustubhamani. Ah, how beautiful Bliss-beaming smiling Lotus-Face ; He is associated with His Sri Hladini-Shakti Sri Rādhā, the ever-lightning flash upon His Person as it were, lightning upon the rain-showering cloud. He who realises Him as such attains divine illumination like a flash of lightning. Now therefore, there is the teaching not this, not this is penumbral to account Him for there is nothing Superior to Him as: *sa eva paramah sada :* He is the Paramount Supreme Purusha with His Transcendental Names and Glorious Pastimes.

This Transcendental Personality of God-head can not be conceived through 'not this not this process'. He is realised and one can have constant vision of the Inconceivable Transcendental Personality of God head only through *apisamādhane pratyakshānumānābhyām – samrādhanam : samyakprinanam, bhakti rupāpannamididhyāsanam, tasmin satveva sākshatkārah; nānyatheti* – He is visualised in the untainted heart with the eye of devotion tinged with the salve of Love, viz. through the 'Deductive-Process'. As Bhagavān says :[2] 'This veritable and Eternally Beautiful Human Form of Mine is longed

1. Brih. Up. II. 3-6.

2. Gita. XI. 53.

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for even by gods like Brahmā, Shiva and others but no amount of the study of the Vedas, performances of austerities, gifts or sacrifices is of any avail in beholding this My Svayam-Rupa Human Krishna Form. Although this Human Form is visible to many as they think, still this Form is imperceptible because of My Transcendental Nature. If at the very presence of Me every one could recognise then Hiranyakashipu would not have fought with My Sri Nrisimha-Rupa at the very Advent while Bhakta-Prahlāda recognised Me as his worshipful Lord. Though many wonders even of My infancy were not unknown to the Kauravas yet when I Myself went as an Ambassador to them for some lawful settlement with Pāndavas how they refused to accept Me and they tried to round Me up! Why did not Kamsa take refuge at My Feet? What else even when I sent My comrades to beg some food for Me from those pious Brāhmins who were engaged in a great yajna, they-didn't listen to their prayer. But when they approached their wives, how fortunate they were though they did not observe any ritual of Vedic Dharma, nor had the purificatory rite of the twice-born, nor did they reside in the Guru-griha; they immediately ran to Me with very many varieties of palatable food, as if they were chātaka-birds ever restlessly tempting to have that drop of water from the heaven only.

So His most secret Transcendental Two-Armed Beautiful Human Shyāmasundara Form is that of Svayamrupa Sri Krishna: as *ata idameva param brahma sarsmāt paramiti - amritasyaicha setu* - the

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very Support or Fountain-Source of Brahman and Paramātman the Two Aspects of His Divine Excellency - and Himself is the Paramount Divinity (Purushottama). One who does not get such a vision of God how he can know this inconceivable Beauty (Divyamangala Rupa) of the Supreme Reality. So 'Where angels fear to tread fools try to trespass' likewise the māyāvādins whose spiritual vision is totally blinded how could know the Truth of the Transcendental Characteristics of the Supreme Divinity. How blasphemous conception they give about the Personality of God-head that we have pointed out in our purport of Ch. Up. mantra I. 6.7.

In Chandogyo a true method is prescribed that[1]:-'By providence of *Shyāma* (Sri Krishna) I take recourse to *Shavala*, the Essential Self-some Potency of Shyāma, the Supreme God par-excellence. And having cogently concocting the *Rāgānugā-Prema-Bhakti* augmenting the *Rāgātmikā* sentiment of Shavala, the Projected Absolute-Counter-whole Rasa : *Akhilarasāmrita-murti* Sri Shyāmasundara Sri Krishna I become dove-tailed in the loving service of Shyāma.

Shaking off the very nescience as a horse his hairs, shaking off the body, as the moon frees itself from the mouth of Rahu, I, a soul with intuitive wisdom like a cuckoo-kid having grown the wings leaving aside the nest of the crow fly into my eternal nest, the Abode of Eternal Peace—yea I attain the Abode of Eternal Bliss.

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1. Ch. VIII. 13.1.

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The mantra says that by the providence of Svayam Bhagavān Sri Krishna one can approach a Rāgātmikā-Associate of Hladini-Svarupini Sri Rādhā and by the Providence of Hlādini-Svarupini Sri Rādhā when one imbibes the *Rāgānugā-Prema-Bhakti* augmenting the *Rāgātmikā Prema-Bhakti* of such an associate of Her's through whom She projects Her Grace then only one may dove-tail oneself in the Loving Service to Shyāma (through Shavala).

In whom the intense longing for the Bhāvas of the Rāgātmikā Eternal Associates of the Lord is awakened, a permanent spiritual body is conceived, in consonance with the particular category of *sthāyi bhāva.* This renders him favourable and fit for serving the Lord under the guidance of the dearest one (guru) of the dearest associate of Lord Sri Krishna.

In the Gaudiya Vaishnavism *madhura rati* is the highest form of *Prema,* and an individual thus possessing *siddhadeha* augmenting *Rāgānugā-bhakti* under the guidance of the Guru looks upon oneself as a hand-maid of Sri Rupa-manjari who is the personification of the *Rupa* i.e. Beauty of Sri Rādhā which Beauty is in its turn, the projected Absolute Counter-Whole Beauty of the Absolute Lord Sri Krishna. It is Sri Rupa-manjari who guides the individual hand-maid in the specialised service of Sri Rādhā-Krishna, the Divine Paramount Couple.[1]

1. Further regarding this Transcendental Plane of service detailed can be found in the 20th mantra of the 1st Part of Gopālatāpani Up. and also in Sanat Kumar Samhita.

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आराध्यो भगवान् व्रजेशतनयस्तद्धाम वृन्दावनम्
रम्या काचिदुपासना व्रजवधूवर्गेण या कल्पिता ।
श्रीमद्भागवतं प्रमाणममलं प्रेमा पुमर्थो महान्
श्रीचैतन्यमहाप्रभोर्मतमिदं तत्रादरो नो परः ॥ १ ॥

* * * *

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ २ ॥

* * * *

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैःस्तवै-
र्वेदैः साङ्ग पदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ३ ॥

* * * *

निखिल श्रुतिमौलि रत्नमाला द्युतिनीराजितपादपङ्कजान्त ।
अयिमुक्तकुलैरुपास्यमानं परितस्त्वां हरिनाम संश्रयामि ॥ ४ ॥

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1. The Son of the Chief of Vraja Bhagawān Krishna dwelling in His Own Transcendental Abode Vrindāvana is our only object of worship according to the example of the most glorious mode of devotion of the Gopis of Vraja; the purest and most authentic source of knowledge of this Truth is the Shrimad Bhāgavatam, the stainless Purānam; the highest attainment in man's life is unalloyed devotion (Prema) to the Lord-this is the doctrine disseminated by Shri Chaitanya Mahāprabhu which is our only reverent guide and nothing else.

2. All the Upanishads are the Milch Cows, the Son of Nanda Sri Krishna is the Milker, Pārtha (Arjuna) is the calf, the men of Intuitive Wisdom are drinkers and the Supreme Nectar known as the Gitā is the milk.

3. I bow down unto that Glorious Lord Whom Brahmā, Varuna, Indra, Rudra, Marutas etc, extol with celestial hymns, Whom the chanters of the Sāma Gāna glorify by means of the Vedas including the Angas or branches of knowledge, rythm of the words and the Upanishads, Whom the Yogis perceive with their mind fixed on Him in meditation; and Whose unlimited limitation are not known even by the gods. (Bh. XII. 13.1)

4. O Hari Nama! the tips of Thy Lotus Feet have been eternally worshipped by the glowing radiance diffused from the gemmed chaplets of the Upanishads the Crest-jewels of the Vedas. Thou art eternally adored and chanted by the liberated souls. O Hari Nama! clearing myself of all offences, I entirely take shelter in Thee.

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श्री ईशोपनिषद्

SRI ĪSHOPANISHAD

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ALL GLORY TO SRI GURU AND GAURANGA

ISHOPANISHAD

Isha-Upanishad, also known as Ishāvāsya derives its name from the very first word of the text *Ishāvāshyamidam.* It belongs to the Vājasaneyi school of the Yajur Veda. It is the last chapter of the Vājasaneya Samhitā. Though it is the smallest of all the Upanishads consisting of eighteen short verses only, yet it contains many important items of information which bring a thrilling of joy in the mind of an aspirant. Here one gets a direct vision of the Reality and inner illumination. Most important, however, is the bird's eye-view that this Upanishad offers regarding the Monotheistic philosophical conception of the world vis-a-vis the jīvas and God in their respective relationships. The very invocatory mantra speaks of the Nomenclature of the Supreme Reality Who is Perfect and Complete and His Characteristic is such, that all Emanations from Him are also complete. This mantra also conveys that every sentient being and non-sentient object that are within the universe are governed and owned by the Lord. Life on earth is not incompatible for the divine pursuits. One should lead the life accepting that much which is most essentially needed for *yoga* and *kshema* for attending eternal servitorship of the Supreme God. One may most happily

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lead a full length of life with peace and tranquility by following the path of devotion to Sri Hari. Having obtained the human birth if one does not take to pleasing Him (Hari-toshan), then after departing from this world the most gloomy and darkened world shall be the abode for him.

If one leads a practical way of devotional life, he does not hate anyone, and such an exalted soul realises all sentient beings as one in relation to the Supreme Lord. That is all beings are infinitesimal parts of the God-head. A self-realised person visualises that the Supreme God is Omnipresent, Omnipotent and Transcendental. In fact He is without any gross body. He is free from the impurity of ignorance viz. He is Omniscient, He is *Manishi* Who destroys the darkness of the heart of the jiva by His *Samvit-Vritti* and illumines with spiritual wisdom. He is *paribhu* —Controller of everything: *svayambhuh* —Self-manifest. Those who are steeped in ignorance, take recourse to some phenomenal object, bethink themselves to attain aspired objects of life but finally fall into the region of blind darkness. Worse still those who follow the path of abstruse knowledge, they enter into the region of even greater darkness. The seers who know the Truth say that the wisdom about the Supreme Divinity is quite different from so-called Abstract-knowledge of the salvationist as well as of the learnings of the elevationist. One who knows the transitoriness of the fruits of elevationist as well as loathsomeness of Abstract knowledge of salvationist and who imbibes Intuitive Wisdom of the Nomenclature of the Transcendental Personality of

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Godhead alone can cut asunder the knots of nescience and attain final beatitude of immortality.

Those who worship unmanifest prakrīti viz. *Vutpujak* and worship the mammon, enter into the darkened region of ignorance and those who devote themselves to the Kārya-Brahman alone, fall into the darkest region of nescience. The *siddhis* that are obtained by them who worship unmanifest prakriti and the *mukti* that is acquired by worshipping unmanifest-Brahman in its manifold form (Iswara rupa) in comparison reveal great difference between them. The wise being the adherants of respective paths might have written volumes of books to justify the glory of respective achievements, but it is only he who follows unmanifest and manifest both from the Transcendental Point of view overcomes death and attains immortality.

Pushan: The Witty Connoisseur Vrajendra-nandan Sri Krishna Who is God-Par-excellence with His full dexterity hovers like a black-bee round the lustrous lily-like Bosom of the Vraja-Gopis. But His this most esoteric Leelā is preserved exclusively and secretly into the super-mundane most shining molten-gold like love-laden Bosoms of Vraja-Gopis. His that Paramount and Transcendental Vraja-Leelā with the Vraja-Gopis *dristaye* :– to augment with the sentiment of Love of Rāgānugā Bhakti *tvam tat apābrinu* –He as Vrajendranandan alone can lead us to that Path. O the Enlivener of Thy devotees ! O the Beckoner of Thy seekers, O the Monitor of self-surrenderers, O the Beaming Moonlight upon the lilies (Thy Paramour-lovers), O the Primeval Guide

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to the Progenitors of mankind, kindly disperse the Halo, the Brahma-Jyoti round Thyself so that I, thy eternal servitor who is none but of Thine may have a vision of Thy Transcendental Form through Thy unreserved Grace.

Next a devotee fully blossomed with Love says to his self–'why till now keep attachment to this gross body which after all, in course of time, will be turned into ashes, better now itself let thou fly back to that original Abode of Peace wherefrom you came here as a shooting star and be immortal'. Next out of humility says : 'O mind fie! fie! unto thee!' what good have ye done ? 'Alas although ye are undone' let now take hold of some Vraja-Gopi and constantly perpetuate the memory of the Transcendental Pastimes of the Divine Moieties Sri Rādhā-Krishna at Vraja. My Lord, to the world You are Omnipotent Lord whereas to us You are our Deva : All-in-all therefore kindly lead us to the right royal path to reach You. O the Blissful Lord Thou knowest all of our misfortunes and misdeeds, out of Thy Own Mercy forgive us and remove the blinding darkness in the shape of desires of elevation and salvation besides the crooked and sinful propensities. We take our final resort at Thyself.

The unadulterated soul finally augmenting Gopi-bhāva takes lead from a Vraja-Gopi and proceeds through a royal road to reach the Transcendental Moiety at Vraja. His Path in Rāgānugā like the flood waters overcoming all obstacles on the path run directly to the ultimate Resort.

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श्री श्री गुरु गौरांगो जयतः

ईशोपनिषद्

ISHOPANISHAD

(Belonging to Shukla-Yajurveda also known as Vājasaneyi-Samhitā Upanishad)

ॐ पूर्णमदः पूर्णमिंदम् पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Purnam adah Purnam idam
Purnāt Purnam Udachyate
Purnasya Purnam ādāya
Purnam evāvashisyate
Om Shāntih Shāntih Shāntih !!

Invocation

Translation :- The Nomenclature of the Transcendental Supreme Reality is Perfect and Complete And His Characteristic is as such that all Emanations from Him are also complete, again (beauty is this that) even though there are so many Emanations from Him, yet He remains the Complete-Whole without the least change.

Realisation of such ontology of the Supreme Divinity brings the perfect Bliss in all-round.

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Purport :-OM :-(AUM) A :-*Varnānām ādi Aham* 'I (Sri Krishna), the Supreme-par-excellence. U :- His Svarupa-shakti Sri Rādhā and M :- the Nitya-mukta viz. eternal pārsadas who are never subjected by māyā. Here this 'Invocation or Peace-chant discloses the spiritual Nomenclature of Swayam Bhagavān Sri Krishna, the Fountain-source and the Emanations from Him as well as Shakti-Tatvas viz. here Swarupa-Shakti and jiva-shakti (here Nitya mukta-jivas) which remain unchanged and unmodified although they get their respective manifestations. (1) Sri Brahmasamhitā says: *Iswarah Paramah Krishnah*:- Sri Krishna is the Supreme God par-excellence and is the Fountain-source of all other Incarnations such as[1] 'Sri Krishna' the Primeval Lord Who manifested as Rāma, Narasimha etc. as His Subjective Portions.' Now although these Avatāras are one and the same yet in the spiritual ontology Sri Krishna is Avatāri (Svayam Bhagavān) whereas Rāma etc. are Avatāras. In this respect Both maintain their status quo viz. all the Emanations from Krishna are no doubt, Advaya-Jnāna-tatva, one object without a second yet there remains morphological distinction as we find Sri Rāmchandra could not be the Recipient of Madhura-Rasa-sevā when the Dandakāranya Rishis desired for, for which they had to wait till Svayam-Bhagavān Nandanandan Sri Krishna appeared at Vrindābana.

In Brahma Samhitā : 'The light of one candle being communicated to other candles, although it burns separately in them is the same in its quality.

1. SI 39

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The Primeval Lord Govinda exhibits Himself equally in the same mobile manner in His Various Manifestations. The appearance of Nārāyana in the Form of Mahā-Vishnu, the Appearance of Mahā-Vishnu in the Form of Garbhodakashāyi and the Appearance of Vishnu in the Form of Kshirodakashāyi, are examples of the Ubiquitous Functions of the Divinity. From the Subjective Majestic Manifestation of the Supreme Self-luminous Govinda emanate Karanodakashāyi, Garbhodakashāyi and all other Derivative Subjective Divine Descents (Avatāras) such as Rāma, etc. analogous to communicated – light appearing in different candles, shining by the Operation of the Spiritual Potency of Govinda.' (Sl 46)

Accordingly Avatāri Svayam-Bhagavān Sri Krishna's Primeval Svarupa-Shakti Sri Rādhā makes Her innumerable manifestations such as Lakshmis of Vaikuntha (*Sata Sahstra Lakshmisevyamānam*), the Mahisis (Queens) of Dwarakā and the Gopis of Vraja. For the gratification of the spiritual Senses of Sri Krishna (Sri Rādhikā) (Svayamrupa Shakti) manifested Herself as so many Gopis and Sri Krishna accordingly joined Hands with them at Rāsakridā becoming as many as Gopis yet Sri Rādhā remains Svayamrupa-shakti to Svayam-rupa Bhagavān Sri Krishna that is why Sri Rādhā is known as Madana-mana-mohini so that when Sri Rādhā left the Rāsakridā and went elsewhere the thousands of Gopis (who were Sri Rādhā's Emanations) could not infatuate Sri Krishna Who abruptly left them and ran after Sri Rādhā. This shows although morphologically Sri Rādhā and Her Emanations are one and the

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same yet ontologically Sri Rādhā is having Paramount super-excellent position amongst all of them.

Next we find when Lord makes His different Manifestations His respective adherent personal devotees also follow the suit. As although ontologically in transcendental characteristic the other Manifestations of Sri Krishna are equated with Him (Sri Krishna) Who is the Bhagavān par-excellence His characteristic super-excellent Glories shine above all accordingly the Pārshada devotees of Svayam Bhagavān remain with their respective distinctive characteristic from that of their different revelations of His in following the suits of other Incarnations like Nanda and Yasodā of Goloka-Vraja as Drona and Dharā of heaven (as it is stated in Padma-Purana)*

* To make the fact known that Sri Nanda Maharaj and mother Yashoda were the manifestations of Sri Drona and Dharā respectively of the heaven; Padmapurana speaks that Drona and Dharā actually were the Pratirupa (reflection) of Sri Nanda and Yashoda of Vaikuntha and Sri Nanda Maharaj and mother Yashoda in fact are eternal Parsada devotees of Sri Krishna, Lord of Love-Transcendent at Goloka. Actually those Nanda and Yashoda who are known as eternal Parsadas of Sri Narayana of Vaikuntha are none but the incarnations of Nanda and Yashoda of Goloka. Likewise the devotees of the heaven are the reflection of the respective devotees of Sri Vaikuntha. As and when Lord Vishnu makes His advent on earth, accordingly for rendering service to Him the devotees too make their manifestations. 'Sri Krishna, the Supreme par-excellence' (Avatāri), the very Fountain-source of all incarnations is no doubt morphologically tantamount to all His Incarnations but ontologically His characteristic Beatitude is super excellent and paramount; accordingly Sri Krishna's personal devotees such as Nanda Maharaja, mother Yashoda are of Goloka Vraja have got their ontological and morphological distinction and non-distinction with the Parsada devotees of Vaikuntha. By dint of His supra-

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Sri Bhagavān as well as the eternal Pārsada devotees are transcendental (*Sat-Chit-Ānanda*) in this respect both are same whereas Sri Krishna is an Ocean of Nectarine Bliss (*Rasa-vai-sah*) and the devotees are servitor-gods having unquenchable thirst and greed in their maddening love to drink and taste with intoxication the Nectar from the Lotus-Feet of Bhagavān Sri Krishna, the All-Attractor. There ever remains distinctive Potency of over-lordship of Bhagavān as Served-God whereas His Pārsada devotees characteristically possess potency of servitorship.

In conclusion:— What we find is, that the Advayajnāna-tatva, the Absolute Truth the Complete-Whole Svayam Bhagavān is Svarāt Purusha being *Sat-*

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logical power Sri Krishna generally makes His partial manifestations (Amsha-Avatar) which are known as 'Incarnation' of Vishnu on earth and; at times He descends with 'His Self-some Swayam-Rupa Manifestation' (Avatāri) accordingly His Parshadas also follow the suit, As Sri Krishna of Goloka-Vraja, the 'Supreme-par-excellence' when incarnates with His Own-Self-Some manifestation (Avatāri)' at that time all His other Incarnations with their respective characteristic take shelter within Him with a view to fulfilling His Mission: accordingly when His personal eternal devotees of Goloka-Vaikuntha come down along with Him their other aspects of manifestations also hide in their persons to be useful for rendering certain service. Therefore it is the truth from that point of view, as stated by the munis that Sri Drona and Dharā of heaven incarnated as Sri Nanda and Yashoda at Vraja-Gokul. And it may be further illustrated as:- the Avatāri Sri Krishna is sometimes addressed by the respective devotees as Vamana, Varaha, Nrisingha because all of Them are existant in His Person; accordingly His eternal Parsada devotees like Nanda Maharaja of Goloka-Vraja hold in person his own reflection (Pratirupa) Sri Drona of the heaven; therefore sometimes he is underestimated as the manifestation of Drona—so on and so forth.

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Chit-Ananda Vigraha identical with His Shakti (*Shakti Saktimator-abhedah*) As He desires He makes His many Manifestations, His Divine Characteristic is as such that Emanations from the Complete-Whole are also Complete-Whole and again coming Wholes from the Whole, what remains is also Complete-Whole.

Sri Krishna is the Fountain-source (Avatāri-svayam Bhagavān) from Whom all Avatāras (Incarnations) are incarnated. Ontologically all the Emanations from Him are identical and spiritually true as well as Transcendental but Sri Krishna being the Fountain-source His Glories are surpasing and exceptionally great than all others including Sri Nārāyana of Vaikuntha. All charming Paramountship of the Bhagas (Bhaga) viz. Majesty, Might, Glory, Wisdom, Beauty and Supremacy are found in Mādhurya - Vigraha of Sri Krishna. Therefore Sri Krishna, the Lord of Love-Transcendent shines above all, and sweet-hearted devotees (Premic Bhaktas) alone can realise such finest super-excellency of Sri Krishna's Leelā-Mādhurya, Guna-Mādhurya, Rupa-Mādhurya and Venu-Mādhurya.

Now Svayam Bhāgavan Sri Krishna's Svarupa-Shakti Sri Rādhā is the Fountain-source of all the Shakti-Emanations. Accordingly Sri Rādhā, the very Transcendental Pre-dominated Aspect of Sri Krishna, the Pre-dominating Moiety also takes Her innumerable manifestations such as Lakshmis of Vaikuntha, Queens of Dwarakā and the Gopis of Vraja for rendering service to the sole delight of the Lord thereby losing nothing of Her Own. Though all these Emanations of Sri Rādhā are ontologically one and

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the same and identical with Her yet we find Sri Rādhā's Love for Sri Krishna excells all others and that thousands of Gopis in Rāsa-dance cannot satisfy Sri Krishna in the absence of Sri Rādhā. He at once leaves Rāsa-dance to accompany Sri Rādhā for which Sri Rādhā alone is known as Kānumanamohini Rādhā. And She alone is the Principal Predominated Moiety. Not only that Sri Rādhā's Love is so surmounting that :-

To measure the depth of Her esoteric Love
To realise His Own Sweetness tasted by Her
And to experience Her Ecstatic Bliss Transcendent
Sri Krishna made His Sri Krishna-Chaitanya Descent

By the bye, we should know that Svayam-Rupa-Bhagavān has got two Aspects viz. Mādhurya (All-Attracting) and Audārya (Beatific - Sri Krishna Chaitanya). In the Audārya Manifestation Both the Moiety become one.

(iii) Next the Pārshada devotees of Svayamrupa Sri Krishna such as Nārada, Nanda, Sunanda, Yashodā etc. accordingly follow suit of different Emanations of Sri Krishna without losing their respective characteristics. But they have got their ontological and morphological distinction and non-distinction when they follow the different Amsha-Avatāras. At that time only their Pratika-rupas incarnate like the Drona and Dharā of the heaven as stated in Padmapurāna.

Thrice *Shānti* is uttered viz. the realisation of Brahman Aspect of Complete-Whole is Bliss, Paramātmā realisation is the higher type of Bliss

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whereas Svarāt Bhagavat realisation is the highest Bliss. But *Om Shanti:* the Pārsada devotees of Goloka-Vraja (viz. Premika Bhaktas) in rendering their transcendental loving Devotion to Svayam-rupa Bhagavān Sri Krishna under the benediction of the Primeval predominated Moiety Sri Rādhā enjoy the Super-excellent Paramount Bliss as they ever maddeningly drink deep the Nectarine Bliss that flows from Him (*Rasah-vaih-sah.*)

ईशा वास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ॥ १ ॥

Isāvāsyam idam sarvam yat kincha Jagatyām Jagat
Tena tyaktena bhunjithā mā gridhah kasyasviddhanam !!

Translation:- Every sentient being and non-sentient object that is within the universe is governed and owned by the Lord. Nobody is a proprietor of any belongings of the world; but one with the spirit of trusteeship of God's property, should accept that much which is most essentially needed and set aside as his quota for *yoga* and *khema* for attending eternal servitorship of the Supreme Lord. Don't trespass with the covetous propensity over the things, knowing well to Whom they belong.

Purport:- There are two types of jivas in the mundane world viz. āshurik-prabritic and dvaiva-prabritic; that is one possessing a demoniac nature and the other possessing a divine nature. The demoniac natured jiva (creature) holds the view regarding the universe as (i) Māyāvādis say that this world is untrue, un-manifested and unreal like

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'*Shukte-rajatavat*' shell being taken for silver and like '*ākāsha kusuma*' castle in the air, unreal, and that this world is not the creation of God ; (ii) Buddhists say that the world is 'aparasparā-sambhutam' not created due to any cause and effect –hence, there is no need of any conception of a creator in the matter of creation of the world ; (iii) Lokāyat or Chārbākas say that this world '*Kāmahetukam*' created by lustful union of opposite sex or what else is produced without mutual union? (iv) Jains say that it is *kāma-kritam* viz. created by the desires'. Those who subscribe to such ideas about the world are demoniac in nature and devoid of divine gift. With such an angle of vision, persons totally abnegate the world and follow dry asceticism for self-realisation without knowing the purpose of creation.

If to refrain from the objects of the world is the motto then why one is not born blind? The eyes are not for seeing the glamorous beauty of the outer surface of the world but to see the inner-self also. As for instance: The eyes that run after the beauty of the world bring concomitant dis-satisfaction. A jnāni or a yogi directly wants to prevent them (eyes) their enjoyment. Then question comes to them to cease them off or why they are not born blind? But, can any wise prefer it? So it must be that when we are given these two beautiful eyes which have unquenching thirst for beauty, must have the sole satisfaction of possessing the very fountain of beauty viz. the Lord of the Autumn. It is taid : "Lo, Sakhi, don't go to Keshi-ghat as, if you looketh upon the most bewitching beauteous Person

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of Shyām (Krishna) you will surely be His captive." What an unfathomable thirst for Beauty our Beloved Lord Sri Chaitanya feels :

"One wink is passing of an age,
Eye-lid blots out all as does
Gloomy term of pouring clouds,
World is but one dreary void
To Me, bereft of the sight of Govinda"

Gopis complain : "Oh Brahmā, you have not made proper justification of creation by providing only two eyes that too with lashes, to drink the Beauty of Sri Krishna ; it would be wise for you to give myriads of eyes so that to some extent we could be satisfied."

Or giving themselves upto insatiable desire, and running after a will-o-the wisp wedded to life-long and limitless sensual indulgence as their highest goal, and determining that sensual enjoyment is the be-all and end-all of life. Enmeshed in the wheel of delusion they try to lord it over the belongings of the world and at last get doomed to perdition. And they never find out the clue of getting rid of the cycle of birth and death.[1]

(ii) Whereas persons who possess divine nature they are very very careful against the most tenacious and insidious evils of Kāma and lobha – lust and avariciousness which put the soul in the toils of hellish Samsāra and in the garb of bringing joy, actually make the life a will-o-the wisp and make everything transformed into a vale of tears. But

1. vide Gita XVI

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how it is possible to get rid of them for ever? So when the ship of the life topsyturvied in this storm-tossed sea of Samsāra one luckily gets the wisdom to follow the verdict of Shastras like the present one that Lord alone is the Sole-enjoyer and the Proprietor (*Sarvayāgānām Bhoktā cha Prabhureva cha*) of every belongings of this universe being the Efficient Cause of all-creation as well as Sustainer and Destroyer too, whereas himself as a servitor being devoted to Him takes the world as a trust of Him for rendering service to Him and have that much right of partaking the remnants of Lord's offerings and thus become eligible for going back to the eternal Home. He leads his life as such:—Sri Guru (spiritual preceptor) translates all the senses of the disciple in this way,—'Looketh upon the bewitching Beauty of the Lord (His Srimurti) with thy two eyes; collect materials for His service with thy two hands; chant His sweet Name and taste only His Prasadam with thy tongue; bow down thy head at His Lotus Feet; serve Him with all thy senses. (Here we remember well the life of Sri Ambarish Mahārāj). The God is Love-Transcendent, in no time the very Love will overtake everything and the very self will be Love-saturated."

One should therefore know that except for the Lord no one is the Proprietor of anything. The merciful God has created this world not for the satisfaction of our animal-propensity but He has allotted certain quota for each individual which is to be accepted with the spirit of devotional service to Him for attaining the summum bonum of life. Therefore a devotee knows pretty well that:

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The Jnānayoga that is followed by agnostics
Knowing the world unreal and untruth
And the Karmayogi with his insatiable desire
Wedded to life-long limitless lustful enjoyment
Adopt vicious enjoyment is the be-all and end—
all of life.

Both these Paths are like poisonous pots with a little honey on the surface. Therefore a man who possesses divine wisdom leads his life neither as a dry-ascetic abnegator nor a voluminous sensual enjoyer but his way of life itself is conducive to dedicated service to the Lord in exchange of every belonging of the world.

It is universal that all the sentient beings run after five objects that of rupa (beauty or light) rasa (taste), gandha (smell), sabda (sound) and sparsa (touch or feeling) but these material objects entrap the jivas in illusion.

A man of divine wisdom is neither allured by the enticing beauty nor prevents his eyes from looking at it knowing Sri Krishna as the Sole-enjoyer of it. He finds beauty-parlour by the side of Temple Deity and offers all the beauties to the person of the Deity to his best satisfaction. He offers all the best delicious eatables to his Lord and most delightfully tastes the remnants (Mahāprasads) thereof. And thereby not only brings control over his tongue but as it is said, 'by honouring Mahāprasad one easily overcomes the very māyā'. Not only that such controlled tongue is naturally inclined to chant the Divine Name which pours out the Divine Nectar and makes him drink deep maddeningly. He knows

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that one who does not smell the sacred scent of the Tulasi pasted with sandle-wood paste at the Lotus Feet of Sri Krishna is considered dead rather than alive. Not only that it is a fact that Chatusanas who were at first Brahmajnānis having the chance to smell the sacred scent of Tulasi from the Lotus Feet of Sri Nārāyana of Vaikuntha at once, due to the divine power of such scent got themselves converted into the devotees of the Lord. Next he knows that whose ears have not drunk deep the nectarine Deeds of Glory of the Lord of the Supreme Strides, possesses only useless holes like the counterfeit cowries. At present what is known as fine arts comprises dance-drama and music? Will not the insatiable desires of the eyes become more restless and make the mind more polluted with violent temper by witnessing the alluring dance of youthful girls and enticing music thereof entering into the ear-holes: will not the sleeping tiger of passion awake and jump upon its prey of unlawful sexual intercourse thereby losing all the goods in human life. But a devotee performs regularly Sankirtana with stately dance accompanied by very many instruments played in front of the Lord just for the pleasure of the Lord; That is why, the best fine arts are found in the Hindu Temples. Nay, listening to Harikathā from a holy person makes one's heart purified and complacent.

A devotee makes his mind free from lust by thinking that 'why dost thou trespass on the lusts of women whose only and eternal Proprietor is Yādava (Sri Krishna), the Charmer of all enjoyers.' Unlawfully consorting with women is the chief gate leading

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to the hell of worldly sufferings which saps all the best virtues in life. The human body is like a boat, the first and foremost use of which is to carry one across the ocean of life and death to the shore of immortality. He knows that Mādhava, the Lord of all wealth only should be served with every possession that are endowed to respective persons by the Lord Himself.

To a Parama Bhāgavata the world with its mundanity does not remain as such but appears true to a verse in Srimad Bhāgavata which says, '*Sarbabhutesu ya pasyati Bhagavatbhāvamātmana*:[1] i.e. his vision itself is that every particle of the universe is associated or pervaded over with the Glory of the Lord.

Further in Sri Chaitanyacharitāmrita[2] :—

Van dhekhi bhrama haya aei Vrindāban
Saila dekhi mane haya aei Govardhan
Ynāhā nadi dhekhe tāhā mānaye Kālindi
Sthāvar jangam dekhe nā dekhe tār murthi
Sarvatra haya tāra Istadeva sphurti

'Every object whether animate or inanimate he does not view it with its mundanity but it delights his mind with the absorbed thought of presupposed objects associated with the Transcendental Leelā of the Lord. As such the woods bring unto him the replica of Vrindāvana, the mountain as the Govardhana and the river as the Yamunā and so on and so forth. When Sri Prahlāda was asked 'is there your

1. Bh. XI. 2.45
2. M. VII. 273 and M. XVII. 55-56

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Lord in this pillar'? He replied, 'Yes, my Lord remains herein'. When poison was given to him he took it as Prasādam and it so happened that instead of being poison it acted as Nectar to him.

When one hunts for spiritual sequence
The soul becomes pale and languish for God
And he meets his Beloved in the Temple Deity
And feels what a great good luck for him
That the God graciously looketh at him.
Having vision of God's immediate Presence in the Shrine
He moves to tears in contemplation of His Shrine Attributes
Ah! while he looks upon the Beauty of the Deity
With heart filled with emotion he sheds tears of joy
Thus makes himself present at the world of Supreme Bliss.
Out of intense love he adores and feeds the Deities
And dwells on the Infinite perfection of God
On the beautiful shape, the Deity possessed
On the radiance of His countenance,
And on the brilliance of His ornaments.
The blowing of conches, the burning of incence
the beating of drum, the music and thestately dance
Alongside of the chanting of Divine Names
All create a mystic atmosphere all round
What a joy! joy permeates everywhere in its festivity.

Sri Mādhavendra Puripād who was such a great ascetic that neither he had home or hearth or even begged any alms for his own maintenance yet at His behest he installed Sri Gopāla on the Mount Gobardhana and performed Annakuta. Again being designed by the Lord he went all the way from Vrindābana to Puri by walk for collecting Sandalwood. While he saw a piece of laden cloud his untainted soul thought of Sri Krishna and he fell unconscious

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in a deep ecstacy. Here a mystic devotee realising *Sarvatra Pānipadantat*.[1]

Having augmented the spiritual sentiment of Gopi's Love and under the benediction of Sri Rādhā a mystic in his spiritual madness observes: 'In whichever direction he looks he finds Shyāma and says, 'am I mad, I see the Shyāma pervading all over the earth'? He hears only the enchanting melody of His Flute; he smells the divine fragrance emanating from His Person. The food incessantly tastes the nectar of His Love and the body feels only the incomparable touch of the Child of Nanda."

A mystic devotee in whose fortune māyā never can make hole finds the world so beautiful created by the Lord for His wonderful Sports as he finds *'Bisaya samuha sakali Mādhava'* the very object of gratification of all the senses is Mādhava-Sri Krishna. That is why an ātmā-rāma-Muni who is beyond any temptation of worldly *rup-rasa-gandha-sabda and sparsha* has so much passionate poignancy of Divine Love for *Rupa-māddhurjya, Gunamāddhurjya, Venu-Mādhurjya* and *Leelā-māddhurjya,* of Sri Krishna.

In the Bhāgavatam same spirit is conveyed in the following shloka but it is reproduced except the first word with Ātma instead of *Isa*. And the Ātmā here denotes *Isa* the Lord only.

Ātmāvasyamidam vishvam yat kinchat Jagatām Jagat
Tena taktena bhunjithā mā gridhah kasyasviddhánam[2] **1**

1. (of the Gita XII. 14)
2. (Bh. VIII. 1. 10)

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कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

Kurvanneveha karmāni jijivisecchatam samāh |
Evam tvayi nānyatheto-asti na karma lipyate nare || 2

Translations :- One may live one hundred years (with peace and tranquillity) by leading a way of life performing actions in life in this way (accepting Lord's Authority over everything as it was viewed in the previous sloka conducive to devotional service to Shri Hari, the Supreme Lord) which will certainly not fetter jiva with the code of māyā. There is no alternative to this method (to get rid of the māyā).

Purport :- Particularly human life has got a purpose of its own to attain the summum bonum of life. But man with his unsaturated propensity desires to live long by leading a life of *Preyas* - mere sexual enjoyment, whereas such an uncontrolled life makes it a will-o-the-wisp and towards the end of it everything is transformed into a vale of tears. Hiranyakashipu who had sovereignty over three worlds never had at any time peace of mind being a slave to his senses for which little boy Prahlāda said :-"you bring booties from all the worlds but fie unto thy pride that your six enemies remaining within (viz. kāma, krodha, lobha, moha, mada and mātsarya-lust, anger, covetousness, infatuation, pride and enviousness) are ever robbing you off." Rāvana who brought the ruination of him alongwith the whole clan due to his unsatiable lust for women. Mighty king Kamsa was ever afraid of death for his

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unrealistic life. Duryodhana who was guarded by the mighty warriors had no peace even for a day!

Whereas, Prahlāda a little boy who had his life dedicated to God for which dreadful poison became nectar to him. He refused to accept the throne from his father but after God-realisation when the same throne was offered by God to him he accepted it as a trust of God and ruled the country with a view to carrying out the mission of God. Dhruba, aspiring after the throne prayed to Almighty but on God-realisation he could realise the little-ness of his aspiration but when God Himself gave him the throne he accepted it and ruled the country with a spirit of dedicated service to the Lord and finally had the highest solace in life. Pancha-Pāndavas who strictly adhered to Dharma no doubt had to live in exile for long twelve years but they never lost tranquillity of their mind. Even in this storm-tossed sea of Samsāra, the life was topsy-turvyed they had the complacent state of mind as they could see everywhere merciful Hands of God Who tends us, as no mother ever does, with milk of Divine Mercy.

Generally it is said *Shatāyurbhavah*—live for a complete hundred years. *Dharmakshetre Kurukshetre.* viz. God has given this universe specially to the human beings to cultivate dharma and get the real gain in life. In the Gitā[1] Bhāgavan says:— *Yajnārthāt kuru karma anyatra karma bandhanam :—* karma done for the sake of Yajna alone releases one from bondage of māyā otherwise karma, with

1. III. 9

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whatsoever merit done, binds us to the strong chain of worldliness (*karmanā badhyate jantuh*: smriti) What is Yajna? Shruti says: –*'Yajno vai Vishnu'*. Bhāgavata says: *Yajno-aham Bhagavattamah*-Myself, the Supreme Lord, the Yajna.[1] In Tantrasara:— *'Yajno Harih Swayam'* is found. Sri Bhagavān says to Prachetās.[2] "In the case of those, whose actions are dedicated to Me and whose time is spent in talks relating to Me, even though they are house-holders, their home-life is not a bondage to them". Sri Nārada says, 'the karma dedicated to the Supreme God makes one get rid of the sufferings from tritāpa of māyā'.

In conclusion :–the truth in this shloka is that man may live for a full span of one hundred years in tranquillity by leading a way of life conducive to loving devotion to Godhead, otherwise life becomes topsy-turvey in the storm-tossed ocean of Samsār. There is no other way out to cut asunder the knots of the māyā even through dry-asceticism by refraining from work. Make your all actions in life God-centred. Otherwise, one's long life is no better than that of a tree or breathing like the bellows of a blacksmith or giving birth to children like the hog and the dog, or eating thorns like the camel. A way of life with God-centred activities is more praise-worthy than the colossal hoax of so-called altruism.

Nārada says :—

Sarvopādhivinirmuktam tatparatwena nirmalam |
Hrisikena Hrishikeshasevanam Bhaktiruchyate ||

1. Bh. XI. 19.31
2. Bh. IV. 30.19

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"Subduing the gross senses from their enjoying propensities and having surcharged them with spiritual power to make them engage in the service of Hrishikesha (Lord of senses) is to be known as devotion." The way of true freedom is not abstention from karma but conversion of spirit to the service of the Lord. 2

असुर्या नाम ते लोका अन्धेन तमसावृताः ।
ताꣳस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

Asuryā nāma te lokā andhena tamasā vrtāh |
Tāns te pretyābhigacchanti ye ke chātma hano janāh|| 3

Translation :- Self-annihilators enter into the worlds of darkness those worlds being covered with gloomy darkness and place for devils and therefore souls with total ignorance of their divine nature after departing from this world (viz. after the death of human body) go to that world.

Purport :- Who is ātmaghāti—self-annihilator? Bhāgavat says.[1] "Having obtained the human body which is rare of the rarest if one does not take a spiritual Guru as expert boatman, the body as a boat and God's Grace as the favourable wind to sail the boat, to cross the ocean of Samsār, is a self-annihilator." In Rig-Veda it is stated that the suras—men with divine nature follow the most illuminated path of the Sun leading to the Lotus Feet of the Supreme Lord Vishnu. Whereas ātmahana Ashuras follow the path of gloomy darkness and are destined

1. Bh. XI. 20.17

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to enter into the darkest region of ignorance to suffer perpetually; people in veil of ignorance of the nature of the soul having their mind filled with passion, greed, wrath, pride and egoism run after the influence of lust, greed and anger which ultimately cast them into demoniac wombs and hells after the death.

Sri Krishna says,[1] "If a man, even though endowed with the cognitive volitional and emotional faculties, does not resort to a strict moral and religious life, he is the worst among mankind. Again, if a man is well-versed in scriptures and also leads a good moral life but is void of devotion to the Supreme God then too his life is not better than a non-human life. Once again, if a man believes in God but does not lead a pure devotional life, even to him to attain perfect Bliss, which is the highest end of spiritual good, is a far cry. Hence scriptures are the only guide in determining what should be done and what is not to be done. Knowing Bhakti (Devotion) to Me, the Supreme to be the purport of all scriptures be thou worthy of leading an active devotional life." Bhāgavata says :-"A man whose karma does not lead to Dharma and that Dharma which does not bring non-attachment and service to the holy men, is dead although he is alive."

As long as man does not become servitor of God so long acting as a thief, the house becomes a prison and delusion acts as fetters on his leg. 3

1. G. XII

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अनेजदेकं मनसो जवीयो
नैनद् देवा आप्नुवन् पूर्वमर्षत् ।
तद् धावतोऽन्यानत्येति
तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ॥४॥

Anejad ekam manaso Javiyo nainad devā-āpnuvan purvamarsat |
Tad dhāvato-anyān-atyeti tisthat tasmin napo mātarishvā dadhāti || 4

Translation :- The Supreme Being is steady and ever unchanged and unmodified (although universe is unsteady and subject to modification), yet He is so being charcterised all-pervasive, swifter than mind, nay, other senses (or gods of senses) could not overtake Him. Again, He sits steadily at the nearest (at the heart as Paramātmā He sits in every jiva) but He goes faster than those who run after Him (viz. senses become incapacitate to catch hold of Him although, He remains steadily in the same body). It is He by whose command the vital breath supports the activities of all living beings.

Purport :- The Supreme Lord ever remains in His Transcendental Abode which is unchanged and unmodified. But by His inconceivable Potency He simultaneously remains in every part of the creative energy that is with His All-pervasive Brahman Aspect He remains in the heart of every sentient being and as Bhagavān He eternally sports with His Svarupa-shakti at His Transcendental Abode (Goloka).

By Inductive Process He cannot be reached. In the Brahma-Samhitā it is said that one with the speed

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of the mind or at the velocity of the air if travels for hundreds of years yet he will be far, far away from Him. Srimad Bhagavat Gitā also says :–'No one can know Him by any amount of Sādhanā except through the path of devotion'. Bhāgavata says,[1] "Obeisance to the Lord, from Whom not only speech and mind but even Rudra and the other gods (gods of senses) return disappointed, unable to reach Him."

But the Lord can be known through the revival of one's original cognitive essence by adopting the path of devotion. The material science believes that vital breath is the velocity for livelyhood. But it is the spiritual fact that this vital breath is monitored by the Lord as Paramātmā to make the life active. (Sometimes in the Vedic literature Ātmā is referred to Paramātmā as well as jivātmā, Here *tasmin* it may also be understood that jivātmā remains steady and its spiritual function is in dormenting condition whose conscious state is only to serve the Lord (being eternal servitor of the Supreme Lord Sri Krishna). But in the state of bondage the vital breath (being administered by the Lord) supports the activities of all living beings. The Supreme God can be reached only by awakening the dormanting condition of the jiva-soul that is not the mind's function but the Transcendental Process. **4**

तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तद् उ सर्वस्यास्य बाह्यतः ॥५॥

Tad ejati tan naijati tad dure tadvantike |
Tad antarasya sarvasya tadu sarvasyāsya bahyatah || **5**

1. Bh. III. 6.40

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Translation :–That Supreme Being moves and does not move. He is far away, again He is at the nearest as well. He is within all this but He is also outside of all this.

Purport :– To the tri-quadrangular-knowledge of the mundane sense it is contradictory and paradoxical to understand the existence of quite opposite qualities in the Divine Person of the Lord. Here first we are told that He moves and He doest not move. This is inconceivable with our limited mundane knowledge. He eternally remains at His Transcendental Abode of Goloka but at the call of His devotee He goes to the place, nay more speedily than the mind or the air (vide previous shloka) and makes His appearance there.[1] Secondly 'He is far away and He is at the nearest as well' He is very very far away for those who are of demoniac nature i.e. who are Māyāvādis (impersonalists), Agnostics, Pantheists, Henotheists, and Gross-materialists such as selfish, proud egoistic hot-tempered and passionate. But He is very very near for those sincere devotees who have surrendered themselves unto Him. He shines in the untainted transparent heart of the Parama Bhāgavata devotees.[2]

The Lord Who has neither inside nor out-side viz. who is Omnipresent ; and Who has no past or future viz. Who exists at all-times ; Who is the Efficient-cause of the universe and from Whom the universe is emanated, nay, He having His All-per-

1. vide G. XII. 14, see Gita Darsana pp. 167-68

2. Bh. X. 9.13-14 and Bh. X. 9.19

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vasiveness remains in every atom of the universe—that Lord Who is beyond sense-perception having now born in a human form as Sri Krishna knowing Him as her Own Child the cowherd lady (Yasodā) proceeded to tie Him to a wooden mortar with a string as one would do for a human child. ...Thus Sri Krishna was amenable to the control of His devotees even though, He is absolute Master of Himself and although this universe along with its rulers (Brahmā and others) is subject to His control.

Thirdly He is within all this but He is also outside of all this—when Sri Prahlāda was asked, 'Whether his God was within the Pillar? Prahlāda said, 'When my God resides within everything, yes He is in the pillar of course'. And it so happened that to prove the words of His Bhakta the Lord appeared as Narasingha from within the pillar. The Lord having His inscrutable Potency of All-pervasiveness fills and covers everything. He is the Substratum of all beings as He is inside of them all and pervades all. In Brahmasamhitā[1] it is said, "Govinda, the Primeval Lord enters everything by His plenary portion. All the universe exists in Him and He is present in His Fullness in everyone of the atoms at one and the same time." Akrura while leading Sri Krishna to Mathurā from Vrindābana it so happened he entered into the water of Yamunā for ablution but when he dipped into the water He could see his Lord in full there into the water and again when he raised his head out of water he saw Him sitting on the chariot.

1. V. 35

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Similar references about the apparently contradictory qualities of the Lord are mentioned in the following shlokas of Srimad Bhāgavatam.[1] "It is in You that the manifold potencies of opposite character, namely, Vidyā (the power of omniscience) and so on, constantly appear in unbroken succession. You are no other than Absolute Brahman, the Cause of the universe, indivisible, without beginning or end, purely Blissful in character and changeless. I take refuge in You."[2]

"God has got two mutually contradictory attributes that of He has Hands and Feet etc. and again He is without Name and Form – both the statements are common and beyond dispute."[3] 5

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

yas tu sarvāni bhutāny ātmany evānupashyati |
sarvabhutesu chātmānam tato na vijugupsate || 6

Translation :- He who looks everything in relation to the Supreme Lord and feels oneness with that all are the creatures of the Almighty Who presides over every entity. Therefore he does not hate anyone.

Purport :- Here in this shloka the characteristic of the Parama Bhāgavata (a devotee of the highest order) is spoken. In the Gitā (vi) Sri Krishna says :- "He who sees Me everywhere and everything in Me,

1. Bh. IV. 9–16 and VI. 4–32
2. Bh. IV. 9.16
3. vide Bh. VI. 4.32

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will never lose hold of Me. He knows firmly that every jiva is essentially and eternally in relationship with Me in the sense that I am the Supreme Master and he is an eternal servitor to Me." How can such an exalted soul hate anybody? He is so compassionate that he does nothing but his mission in life is to look for true spiritual welfare of all entities: He says to all jivas :—

A voice, how deep and soft,
Within yourself is left;
Man! Man; thou art immortal soul;
Thee Death can never meet!
For thee Sire on High has kept
A store of Bliss above
To end of time, thou art! His
Who wants but purest Love!

Herein we find true universal brother-hood when the liberated soul works for universal deliverance and therefore one should not be mislead by the slogans of so-called altruist or false philanthropist who behave fellowship in terms of material welfare of the people.[1] **6**

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

yasmin sarvāni bhuutāni ātmaivābhud vijānatah |
tatra ko mohah kah shokah ekatvam anupashyatah || **7**

Translation :– When such an exalted soul realises all sentient beings as one in relation to the Supreme Lord i.e. all beings are the infinitesimal parts of the

1. vide Bh. XI. 2–45

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Godhead how shall he have the delusion and what grief will be there for him ?

Purport :- This mantra also not only expresses the same idea contained in previous Mantra but it also speaks that mere intellectual assent that the Supreme God is the Monitor of all beings will not do but one must have actual self-realisation with the indispensable requisite cognition that all the sentient beings are infinitesimal parts of the Godhead and qualitatively both are same but quantitatively jivas are *anu* and the Lord is *Bibhu* viz. jivas are essentially the eternal servitors, whereas Lord is the Served. In the previous shloka we are told that knower of Supreme Lord is fearless. Here it is said that such knower of Truth is free from all delusion and grief whatever for any loss. Here one must notise that Māyāvādi's conclusion of identity of all souls does not hold good because of the conflict who will be the knower and Who is to be known ? Particularly in the Mantra No. 4. it is clear without doubt, that Supreme Being steadily remains in His Transcendental Abode without any change or modification. So jiva in baddha-stage is subject to fear, delusion and grief whereas after realising his true characteristic as a servitor to Godhead not only he becomes free from all those but he always rejoices the Bliss. As Gitā says :-"When a man tears the veil known by the name of Ego and remains in Brahman i.e. consciousness like unto Brahman in his state of self-realisation and God-realisation the mind becomes transparent, therefore does not grieve, does not hanker after anything mundane, gets equitable vision

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towards (all) beings." Bhāgavata says[1] "A man is subject to fear, grief, covetousness, ignorance and inordinate greed proceeding from wealth, house and kinsmen; nay, he is obsessed with the false sense of mineness in respect of the same, which is the root of all sorrow, only so long as he does not take refuge in Your Feet, (which secures immunity from all fear." Further[2] :-'O Krishna, so long one does not become Your devotee, attachment etc., play the role of robbers, the house serves as a prison and infatuation acts as a fetter only.' 7

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्
याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

sa paryagāchchukramakāyam avranam-
asnāviram shuddham-apāpa-viddham |
kavir manisi paribhuh svayambhuh,
yāthātathyato arthān vyadadhāchchāshvatibhyah
samābhyah || 8

Translation :-A self-realised person visualises that Supreme Personality of Godhead as (i) *Paryagāt :*—Omnipresent, (ii) *shukram :*—Omnipotent, (iii) *akāyam* :—having no phenomenal body but possessing Transcendental *Sat-chidānanda*-Vigraha, (iv) *avranam*:-in His Person there are no imperfections that of gross physical body, (v) *asnāviram :*—without any vein, (His actions do not depend upon the veins for

1. Bh. III. 9.6
2. Bh. X. 14.36

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emulation of blood to the limbs of his Body Which is perfect on its own accord), (vi) *shuddham* :—He is free from the impurity of ignorance, (vii) *apāpaviddham* :—He is beyond any mundanity as māyā never can have any hold over Him, (viii) *kavih* :—*Kāyādirahitoapi Paramātmā jagat karjyādi karotiāchintya-shaktitvādityāha kaviriti*—Althoug He is not possessing any mundane body yet through His unconceivable supra-mundane potency He becomes the Efficient Cause for creation, preservation and destruction of the universe and therefore Omniscient, (ix) *Manishi* :—He is the first philosopher Who destroys the darkness of the heart of the jiva-soul by His Sambit-vritti and illumines with spiritual light, (x) *Paribhuh* :—the Controller of everything, (xi) *Svayambhuh* :—Self-existent, from the beginning of the creation He has duly alloted to various creatures their respective functions.

Purport :- In this shloka it is clearly stated that the Absolute Truth is not formless or qualitiless. Even Sri Shankaracharya explaining this shloka for the words '*Sah*' and '*Kavih*' instead of neuter gender he uses masculines. The Supreme Personality of Godhead has nothing of mundane loathsome qualities but He has got supra-mundane Transcendental Qualities. That He is *avranam* and *asnāviram* emphatically points out that His Body is not constituted with gross physical encumberance. His Body and the Soul are identical. The first shloka of Brahmasaṃhita says :—'His Body is *Sat-chidānanda*—representing Transcendental Existence, Wisdom and Bliss.' *Shukram* :—Omnipotent—His every portion is full

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and perfect on its own right i.e. He can do anything and everything by any part of His Body. So to say, His Hands can do the works of the Eyes and Eyes can do the works of the Nose or the hands or ears so on and so forth.

Other points are clear.

Srimad Bhāgavatam says[1]: "Sages who are full of faith perceive that Truth in their soul's eye through devotion coupled with knowledge and dispassion acquired through hearing of Srimad Bhāgavatam etc." 8

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाꣳ रताः ॥९॥

andham tamah pravishanti ye-avidyām upāsate |
tato bhuya iva te tamo ya u vidyāyām ratāh || 9

Translation:- Those who are steeped in ignorance—nescience of māyā and without having any spiritual (Divine) enlightenment taking recourse to some phenomenal object bethink themselves to attain aspired objects of life but finally fall into the region of blind darkness. Worse still are those who follow the path of (abstruse) Knowledge, they enter into the region of even greater darkness.

Purport:- In this context *avidyā* means path of karma-kānda or yagna of Vedic rites that are performed with expectation of dharma, (piety), artha (wealth) and kāma (celestial enjoyment). Sri Bhagavān says in the Gitā that, people due to their

1. vide I. 2.12

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lustful desires are robbed of their intellect and thereby deprived of My Transcendental Knowledge they have taken recourse to petty gods and worship them by observing different vows relating to each for the procurement of their selfish ends. They are thereby thrown into the labyrinth of unsatiated endless desires. Such karmis ever remain in the darkened hellish Samsara like a foot-ball when kicked out go up and once again comes down, back to the womb of endless cycle of birth and death.

The Jnānis or Impersonalists seek formless and attributeless Brahman as their highest attainment through a lot of difficulties and troubles, and besides that path is beset with danger, which results in a sorrowful wreak. Bhāgavatam[1] says: "O Lord, the labour of those who setting aside Bhakti, source of all well-being, toil for mere dry gnosticism ending in fruitless troubles like the toil of those who thrash empty husks of corn." Again in Bhāgavata:[2] 'O Lotus-Eyed! intelligence cannot be pure without devotion to Thee. Those who, with their impure mind, pretend to think that they have been freed, are after having approached almost near liberation with severe austerities, hurled down again to this region of relativities for want of devotion to Thee!' In Kurma-Purāna it is said, 'Undoubtedly the worshippers of demi-gods other than Vishnu go to blind darkness: but undoubtedly to greater darkness they go who do not censure and condemn such persons and fail to try to correct their mistakes." A karmi may get a chance to be enlightened with Divine

1. Bh. X. 14.4 2. Bh. X. 2.32

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knowledge by chance when some devotee of God Achyuta shows pity upon him such as with the sons of Kubera getting mercy from Narada and finally got deliverence by the touch of Sri Krishna; and Dhruba who was aspiring after the throne by having mercy from Narada gave up his desires and got God-realisation. Whereas a gnostic who is so proud of his achievement never gives heed to the call of the devotee and due to his offence against the Supreme Lord never can have the chance to taste the Nectarine Bliss that flows from the Lotus Feet of the Supreme Lord Who is '*Rasa emboiment*.' Really they annihilate their soul. Therefore they are more unfortunate than a karmi and their sentient being is totally lost. Sri Chaitanya Charita says: "the salvationists attain the bodies of inert beings and the elevationists attain celestial bodies in heaven." **9**

अन्यदेवाहुर् विद्यया अन्यदाहुरविद्यया।
इति शुश्रुम धीराणां ये नस्तत् विचचक्षिरे ॥१०॥

anyad-evāhur vidyayā anyadāhur avidyayā |
iti Shushruma dhirānām ye nastad vichachakshire || **10**

Translation :- We have heard from the great philosophers, the knowers of Truth who taught us that the Wisdom about the Supreme Personality of Godhead is quite different from so-called Abstract-knowledge of the salvationist as well as of the learnings of the elevationist.

Purport :- The worshippers of other gods go to them but it ends in a fiasco with the end of the worshippers.

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The elevationists go to the worlds of the manes and *Te tam bhuktvā* after the exhaustion of the fruit they are hurled down again to the samsāra therefore they are always in nescience of māyā. And those who are salvationists they no doubt go beyond the veil of māyā and may attain the highest goal in their estimation—the Abstract Brahman. Their approach is no doubt known as Path of Knowledge (jnāna-mārga) but this knowledge of salvationist is quite distinct from the Wisdom of the Supreme Personality of Godhead, because this Inductive Process of the pantheist does not help oneself to know the Nomenclature of the Supreme Lord. It is only a philosopher-devotee who has perceived, conceived, and realised the Supreme Personality of Godhead with His Paraphernalia can enlighten us with the Wisdom of Truth which awakens the dormant condition of the soul and surcharges it with devotional fervour. This Transcendental Process of devotion is quite different from the culture of elevationists as well as salvationists. It is said in the Gitā, 'The man of devotion goes along the bright path of that *Devayān* to the highest Divine State and never returns."[1] Shruti says *Vidyayāmritamashnute*—That is the true wisdom which makes oneself divinly Blissful. *Krishne yanmatirjayā-sā Vidyā* that is the true wisdom which helps oneself to imbibe devotion to Sri-Krishna, the Supreme-par-Excellence. While Sriman Chaitanya Mahāprabhu was having conversation with Roy Rāmānanda the Lord said : 'true

1. See also Ch. Up. V. 10.1.2 and Rig Veda 1.72.7, 1.183.6, 1.184.6 and VII. 76.2

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wisdom has no other meaning except having devotion to Sri Krishna :—'The ignorant monist designates Me as Impersonal Brahman.'[1] **10**

विद्यां चाविद्यां च यस्तद् वेदोभयꣳसह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥११॥

vidyām chāvidyām cha yas tad vedobhayam saha |
avidyayā mrityum tirtvā vidyayāmritam ashnute || **11**

Translation :- One who knows Avidyā : transitoriness of the fruits of elevationists as well as loathsomeness of Abstract Knowledge of salvationist and that of Vidyā intuitive Divine Wisdom of the Nomenclature of Transcendental Personality of Godhead, alone can cut asunder the knots of nescience and attain final beatitude of immortality.

Purport:- In the previous two shlokas it was clearly stated that the so-called celestial gain of the elevationists and the Abstract-knowledge of the salvationists both are blind darkness of Avidyā. Therefore in this shloka Vidyā denotes to intuitive Divine Wisdom which is known as Transcendental Process—Love of Godhead which, it is said a wise man (of spiritual wisdom) worships the Supreme Person Sri Krishna with intense devotion which sets at rest the waves in the form of passions, nay, the heart gets purged and is filled with joy of Divine Bliss and develops an aversion for the pleasure of senses and hatred for salvationist's gain of Mukti. God Himself says: "My devotees come unto Me and thereby become immortal servitors to Me".[2] 'If one

1. Gita VII. 24 2. Gita VII

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reaches My Abode which is the Supreme Resort there is no more return'.[1]

Sri Baladev Vidyābhusan in his tikā keeps a note that a clever devotee will not foolishly discard the world but he knows pretty well that karma and jnāna should have their relative value with Bhakti and that the culture of Bhakti—which is no doubt transcendental Process has to be done with the help of this body and senses but [*Upādhi binirmukta* and *tatpara tvena nirmalam* i.e. with the purified and spiritually enlightened senses.[2]

Bhāgavata says[3] :- 'Therefore the highest reward of a man's act is to win Your pleasure. O Lord, through various religious pursuits such as sacrificial performances, charitable gifts, austere penance and observing sacred vows ; for a religious act that has

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1. Gita VIII. 21

2. "In the Shloka] No. 9 Sri Shankara interprets *avidyā* to mean ceremonial piety and *vidyā* as knowledge of the Deities (gods). But he also says that *avidyā* applies to the selfish people who desire worldly possessions and *vidyā* applies to those who say 'I am Brahman' without the actual realisation of this Truth. Whereas while he explains this shloka (No. 11) he says that by the performance of rites we overcome death and by the meditation on deities (gods) we attain immortality, which is becoming one with the Deity (God) meditated upon. These two statments are self-contradictory.

   Further Dr. S. R. refers :-*Avidyā* is regarded as an essential prerequisite for spiritual life. His idea is that man cannot rise to spiritual enlightenment if he has not first through *avidyā* become conscious of himself as a separate ego.

   Whereas Vedānta Desika rightly says that by austerity we destroy sins and by wisdom we attain life-eternal—Dr. S. R. in his Principal U. P. 574.

3. Bh. III. 9.13-14

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been dedicated to You never dies. The illusion of diversity stands eternally swallowed by the very effulgence of Your Being, the Abode of Wisdom. My obeisance to You, the Supreme Person. You take delight in the spiritual activities. I make my obeisance to You, the Controller of the universe. **11**

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याꣳरताः ॥१२॥

andham tamah pravishanti ye asambhutim upāsate|
tato bhuya iva te tamo ya u sambhutyām ratāh || **12**

Translation :- Those who worship *asambhuti*— Unmanifest Prakriti viz. *vutpujak*, they although denounce the material form viz. idolatry yet worship the mammon, and therefore enter into the darkened region of irgnorance and those who devote themselves to the Kārya-Brahman alone they fall into the darkest region of nescience.

Purport :- Religionists like Christians and Mohamedans going to the Church or Mosque or to their respective religious centres make their prayer : but before whom they pray ? They no doubt denounce the idolatry, but have they got sufficient spiritual insight to observe the supra-mundane Transcendental Aspects of the Divinity ? Absolutely not. Therefore they only worship unmanifest Prakriti which is equal to mammon worship. But such worshippers after their siddhi obtain some celestial body and enter the Mahākālapura which has got eight shells where causative elements, the materials of the creative universe rest in the subtlest form. The seventh-shell

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is known as Mahat-tatva-which is in the state of equilibrium and is known as *asambhuti*. The eighth-shell is the most tamasic pitch dark shell known as Prakriti-shell or *Sambhuti*. Those who worship the deities of asambhuta Prakriti they obtain siddhis (occult powers) and those who worship the unmanifest Brahman in its manifest form (Iswararupa)[1] deities of Prakriti-shell (sambhutim) get Mukti (here Brahma-Sayujya Mukti: dissolved in the outer halo of Hiranyagarbha and lost for ever the faculty of the soul. Vide; Hari bansa and also.[2] 12

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥१३॥

anyadevāhur sambhavād anyad āhur asambhavāt |
iti shushruma dhirānām ye nastad vichachakshire|| 13

Translation :- The siddhis that are obtained by those who worship *Asambhuta*-form unmanifest-Prakriti and the Mukti that is acquired by worshipping *Sambhuta*-form unmanifest-Brahman in its manifest form (Iswara-rupa) in comparison reveal great difference between them. The wise, the adherants of respective paths might have written volumes of books to justify the glory of respective achievement.

Purport :- Great philosophers of the respective line of thought to their sophisticated estimation have

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1. The Brahma-Vàdin's Svaguna *Brahman*: Brahman modified by màyà known as Iswara, the deity of the *Sambhutyam* or Prakriti-shell.

2. Brihat Bhagavatamritam Eng. Edition pp. 134–35.

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written volumes of books to teach us how glorious is the achievement thereof. But when one is blessed with the divine intuition of philosophy of loving-devotion he not only realises the ephemerality of them (Siddhis and Brahma-sāyujya-mukti) but to him they are devilish (*bhukti mukti sprihā yabat pisāchi*), for to enliven the soul they throw the soul into the darkest region. **13**

सम्भूतिं च विनाशं च यस्तद् वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥१४॥

sambhutim-cha vināsham cha yas tad vedobhayam saha|
vināshena mrityum tirtvā sambhutyā amritam
ashnute || **14**

Translation :- One who follows unmanifest and manifest both from the Transcendental Point of view overcomes death and attains immortality.

Purport :- One who worships unmanifest, i.e. Impersonal Brahman and one who worships anthropomophic gods—both of them are in quite blind darkness. Whereas when one gets his intuitive transcendental devotional enlightenment he knows the Supreme Lord as immanent as well as transcendent, that is, He is Personal (manifest) as well as Impersonal. Through the eye of devotion a devotee sees the Lord that He has got no phenomenal quality but He is full of non-phenomenal quality. The devotee worships Srimurthi in which he transcending mundanity visualises the Transcendental Attributes viz. *sat-chit ānanda*. And therefore from such observation of a devotee Lord is manifest as well as

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non-manifest and by following such Transcendental Process one easily can overcome the death and attain immortality.

But the Transcendental Process is, that the dorment condition of the soul, first of all should be awakened by a bonafide Guru with spiritual current. Without the awakening of the dorment condition of the soul one cannot understand the difference of mundane and transcendental. The Transcendental Srimurthi of the Hindu temple Who is identical with the God Supreme appears as mere an idol to the eyes of a non-devotional man. Therefore to go beyond the region of death only the method is, Transcendental Process of devotion where Impersonal and Personal are looked from a quite different observation. This is only the Process of attaining Immortality.[1] The Lord says, "Assailed day and night by intense devotion to Me—developed by hearing My stories for a long time with a heart purified by doing one's duties in a disinterested spirit, by spiritual enlightenment which enables one to perceive the Truth, by strong dispassion, by practice of meditation accompanied by sacred vows and religious observances, and by through concentration of mind prakriti, which leads the soul, gradually withdraws, even as the wooden stick used for kindling the sacred fire it produces.[2] 14

1. Shankaracharya tells that *sambhuti* here means asambhuti. Vināsa is taken as effect and so Sam-bhuti but Vedānta Deshika disputed Shankara's interpretation.

2. Bh. III. 27.21-23

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हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

Hiranmayena pātrena satyasyāpihitam mukham |
tat tvam pusan-apāvrinu satyadharmāya dristaye || **15**

Translation :- O the Lord, the Supreme Truth, Your Transcendental Nomenclature is secretly hidden inside the golden vessel i.e. inside the Halo that circles Your Body which is known as *Brahma-jyoti :* O Lord kindly set aside that Halo of light so that I (Your devotee) may behold Your Transcendental Form.

Purport :- *Satyasya-mukham-apihitam*: meaning: The Transcendental Svarupa of the Supreme Godhead is covered by Hiranmayena Pātrena by the Halo that circles Your Body which is known as Brahma-Jyoti. A Brahmajnāni by his Inductive Process of Sādhanā finally can attain Brahma-jyoti. There is no further approach by a monist. But this Brahma-jyoti is the partial Aspect of the Supreme. As we find mystic devotee Narada on realisation of the Supreme said : "*Jyotir-abhyantare Rupamatulam Shyāmasundaram*"—inside the Halo of the Brahma-jyoti there brilliantly shines the Transcendental Shyāmsundar Form (Whose Halo is Brahma-jyoti). So long the Supreme God Himself most graciously does not dispel His Own Brahma-jyoti and also does not enliven the soul's intuitive faculty of *Sambit-Vritti*" (which means unadulterated devotion to Godhead) one cannot visualise the Transcendental Personality of Godhead.

Here in this shloka the Inductive Process (Jnāna-yoga) is refuted and it is clearly stated that Deductive

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Process viz. Grace from Godhead through submissive way helps realising the Transcendental Personality of Godhead. In Sri Chaitanyacharita the Lord says: "Who is specially favoured by Godhead Himself, he alone can understand the Esoteric Aspect of the Supreme Divinity". The Māthara Shruti says: *Bhaktirevainam noyati, Bhaktirevainam darshayati bhaktivashah Purusho bhaktireva bhuyasi*". It is Bhakti which alone can take us to the proximity of Godhead. Through the eye of Bhakti we can visualise the most Beautiful Transcendental Form of Him. The Supreme Lord becomes subjugated to us and Bhakti alone is to be glorified. Bhāgavata says[1] "Neither Yoga nor Sānkhya nor Righteousness nor study of Vedas, austerity or renunciation captivates Me as does intense devotion". The Supreme Lord is the *Pushan*:—Fosterer i.e. it is the soul who is enlivened or nourished by Bhakti alone like the water-lily is blossomed when the moon-light is beaming upon it.

Esoteric meaning of this shloka is: *Pushan*: Bho, the Witty Connoisseur, You with Your dexterity hover like a black-bee round the lustrous lili-like Bosom of the Braja-Gopis but *satyasyapihitam mukham*; Your this esoteric Leelā is preserved most secretly *Hiranmayena pātrena*: into the supermundane, most shining, molten-gold-like, love-laden Bosoms of Vraja-Gopis. *Satyadharmāya*: Your that Paramount Transcendental Vraja-Leelā with the Vraja-Gopis *dristaye* to augment with the sentiment of that Love of Rāgānugā-Bhakti *Tvam tat apābrinu.*

1. Bh. X. 14.20

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You as *Brajendranandan* (Swayam-rupa) alone can lead us to that Path. Not only that but the fact is :—

Oh yes, in Your Vraja-Leelā how could You
Fathom the depth of Sri Rādhā's exalted Love ?
So to measure the depth of Her esoteric Love,
To realise Your Own Sweetness tasted by Herself,
And to experience Her ecstatic Bliss-Transcendent
You made your Sri Krishna-Chaitanya Descent !
Oh Yashodānandan, now becomes Shachinandan !
Resplendent with the lustre of molten gold—
That represents the fair-complexion of Sri Rādhā,
And in Your order of Sanyās reveal the deepest
ecstacy of Her,
To confer Rādhā's Love You manifest Yourself,
Like Full-moon from the ocean like Womb of
Mother Shachi. **15**

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत् ते रूपं कल्याणतमं तत् ते पश्यामि
योऽसावसौ पुरुष सोऽहमस्मि ॥ १६ ॥

Pusannekarse yama surya prājāpatya vyuha
rashmin samuha |
tejoh yat te rupam kalyānatamam tat te pashyāmi
yo-asāvasau purusah so aham asmi || **16**

Translation :- O the Enlivener of Thy devotees ! O the Beckoner of Thy seekers ! O the Monitor of self-surrenderers, O the beaming moonlit upon water-lilis (Thy sweet-heart devotees), O the Primeval Guide to the Progenitors of mankind, kindly disperse the Halo, the Brahma-jyoti round Thyself so that I, Thy eternal servitor who is none but of Thine may have a vision of Thy Transcendental Form through Thy Unreserved Grace.

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Purport :-In Bhāgavatam we find.[1] Brahmā prays to Sri Krishna—"O Lord ! he who is blessed with the iota of Grace from the couple of Thy Lotus Feet, is in the know of Thy Glorious Deeds and Qualities; none else can realise Thy Glories even though one may be discriminating Thy Truths for a longtime all-along through his empiric knowledge."

Impersonalist blinded by the Halo of Brahma-jyoti cannot visualise the Abode of the Lord nor His Transcendental Form.

Katha Upanishad also says, 'The Supreme Personality of the Lord can be known only to those whom He favours and not to anyone else.'

To have the darsan of **Swakam-Rupam** of Bhagavān viz. the Transcendental Two-armed Beautiful Human Shyāmasundar Krishna Rupa (the Supreme-par-Excellence) *Padāmbujadwaya Prasāda lesānugrihita eva hi* without such unbounded Special Grace this *Svayam Rupa* cannot be visualised. Nay, even Brahmā who resides on the highest top of the mundane sphere and from whom the four Vedas have come out was perplexed to know whether the Cowherd Boy Krishna was the Supreme Lord or one of his own created beings. Sri Krishna says: "Deluded ignorant people think that My Universal-Rupa is the Supreme manifestation. Jnānis depending upon their dry reasoning consider this Human Form as to be worshipped just for their Sādhanā as finally they think of Me as Undifferentiated Abstruce Brahman. But it is only by single minded devotion that My Transcendental Beautiful Shyāma-

1. Bh. X. 14.29

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sundar 'Human' Krishna Form can be truly perceived. The true devotees alone can enter into My Blissful Realm."

Brahmasamhitā[1] :– "I worship Govinda, the Primeval Lord, Who is Shyāmasundara Krishna Himself with inconceivable and innumerable attributes, Whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of Love." The Form Shyāma is not the blue colour visible in the mundane world but is the Transcendental variegated colour affording eternal Bliss, and is not visible to the mortal eye. When Sri Krishna manifested Himself in Vraja, both the devotees and non-devotees saw Him with this very eye ; but only the devotees could visualise His Transcendental Bliss-showering Form eternally present in Vraja, as the priceless jewel of their hearts. The eye of devotion is nothing but the eye of pure unalloyed spiritual self of the jiva. When one's devotion reaches the stage of bhāva-Bhakti the pure eye of that devotee is tinged with the salve of Love by *the Grace of Krishna which enables* him to see Svayam-Rupa Krishna as 'Shyāmasundara Natavara Muralidhara' face to face.

Note : *Surya* : the Sun who sucks the Rasa from the earth : Here esoteric meaning is One Who sucks the honey from the bosom of Vraja Gopis viz. Sri Krishna, *Yah asau Purushah*–that Purusha Who is the Presiding Deity of the Sun *"Jyotir abhyantare Rupam atulam Shyāmasundaram"* (there are two asau of which the first indicates the sun viz. jiva and the

1. vide V. 38

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second *Asau* is referring to Purusha, the Lord Himself), that Shyāma sundara-Rupa-Vigraha, the most fascinating beautiful and shining Transcendental Shyāma-sundar Form may kindly be shown after removing the Brahma-jyoti the Halo thereof to me who is qualitatively the same of Thyself in relation to Sun and its rays. Final realisation of the untainted jiva-soul is qualitatively the same with the Divinity as it were, rays to the Sun viz. in relation of servitor and the Served. 16

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

Vāyur anilam-amritam athedam bhasmāntam shariram |
Om krato smara kritam smara krato smara
kritam smara ‖ 17

Translation :- A devotee fully blossomed with Love says, 'O my vital breath (here self) why till now keep attachment to this gross body which after all, in course of time, will be turned into ashes, better now itself let thou enter into the Fountain-source Reservoir (from where you have come here as a shooting star) and be immortal. (Next he out of humility says) O mind, fie fie unto thee, what good have ye done? (Alas) although ye are undone! yet now take hold of some Vraja Gopi (see 2nd shloka) and constantly perpetuate the Transcendental Pastimes of the Divine Moieties Sri Rādhā-Krishna at Vraja.

Purport :- When a devotee is fully blossomed with Divine Love he augments the sentiment of Gopi-bhāva and fully realising that he (here she) as a shoot-

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ing star has come to this world with this corporeal body which will be in course, turned into ashes and there-after getting linga-bhagna and svarupamukti he (she) most earnestly craving for returning back to the Fountain-source Reservoir of Nectarine Bliss Sri Rādhā-Krishna. At the very moment he (she) remorsefully feels (out of humility which is the natural outcome of a single minded devotee), what competency have I got to aspire after as such? But yes, there is only one source viz. if I can catch hold of the feet of any Vraja Gopi who has subjugated Sri Krishna with her Love. Therefore O my mind, now take hold of Sri Rupamanjari and constantly remember over the Transcendental Astakāliya Leelā of Rādhā-Govinda at Vraja.[1] **17**

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १८ ॥

Agne naya supathā rāye asmān vishvāni deva
vayunāni vidvān |
yuyodhyasmaj - juhurānam eno bhuyisthām te
nama uktim vidhema | **18**

Translations :-To the world You are Omnipotent Lord whereas to us You are our Deva—All-in-all therefore kindly lead us to the royal right Path to reach You. O the Blissful Lord Thou knowest all of our misfortune and misdeeds, (out of Thy Own Mercy) forgive us and remove the blind darkness (Vayunāni : the desires for elevation and salvation) and the crooked sinful propensities of ours. We take our final resort at Thyself.

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1. vide explanation of Aum in the 1st shloka

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Purport :- Here we learn that a Love-laden soul does not want to go alone to the Lord. He feels there are so many such souls yearning for meeting their Beloved Lord ; therefore *asmān* (take us all). First he (she) addresses the Lord as *Agni* and next as *Deva.* That is a devotee feels himself not only helpless and destitute but also worst sinner (although true to the fact he may really be sinless). Bhakta says, "O my Merciful Lord You cannot find even a single such a sinner as worst am I! yet I know, it is Your Glory to lift me up." Particularly he wants to remove totally the blackest darkness ambiguity of elevation and salvation *Projjitakaitava.*[1] " We now have understood that we belong to Thyself and none else therefore we finally offer ourselves unto Thee and kindly accept us as Thy none-paid maids. As by the touch of *Agni* (fire) things are purified so my Lord, by Thy touch let our hearts be desilted and the tinted gaudy garments of egotism removed making a seat for Thee at our bosoms."

The unadulterated soul finally augmenting Gopi-Bhāva takes lead from a Vraja Gopi and proceeds through a royal road to reach the Transcendental Moiety at Vraja. His path is Rāgānugā like the flood water overcoming all obstacles on the way runs direct to the ultimate Resort.[2] 18

Here endeth the Ishopanishad.

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1. Bh. I. 1. 2
2. The translation of the Isha-Upanishad is completed by the unreserved grace of my Divine Master on the most auspicious day of Govardhana-Puja and Annakuta-Mohatsaba corresponding to 12th Nov, '77 sitting at Brajapottan (Sri Chaitanya Math) Sree Mayapur, Nadia. While I stood before the Deities I got the inspiration direct from Srimati Rādhā enlightening me to explain the last two shlokas as such which will come to the appreciation of the Rasika-Bhaktas.

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केनोपनिषद्

KENOPANISHAD

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ALL GLORY TO SRI GURU AND GAURANGA

KENOPANISHAD

(Sāma-Vediya Talavakāra-Brāhmana)

This Upanishad belongs to Sāma Veda. This is the 9th chapter of the Talavakāra-Brāhmana in the Sāma-Veda. The first sound of this Upanishad is "Kena" for which this part of Upanishad is commonly known as "Kenopanishad". This Upanishad is having four Divisions. In the 1st Division there are only 8 Mantras; in the 2nd 5 Mantras; in the 3rd 12 Mantras and in the 4th only 9 Mantras. The first question of this Upanishad is an ample revelation of the psychological and spiritual man in the disciple who has faced life deligently and pondered for himself to realise that there is very little value of sensuous life and therefore seeking for life-transcendence from his spiritual master. Here the seeker has come to a conclusion that there must be a certain vital power behind the instrumental material senses that prompts the senses. In the second shloka the answer thereof is the key to open the gate-way of the kingdom of the Transcendental Truth Which is the Efficient-Cause and the Guiding-force for everything. The second shloka explains that the Supreme Truth cannot be known like the objects of the world. Therefore it is not possible to make the people

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believe in the Supreme by mere instructions, by the evidence of the senses and other proofs. But it is quite possible to make him believe and understand when his intuitive wisdom functions (*Samvit-vritti*) the Upanishadic mantra lifts her veil and gives here the 'vision' of her Beauty-Divine to make the Unknown and the Unknowable realised. Here in the Upanishadic term the ancient seers have preserved the *Brahma-vidyā* in such a safe-lock that the term is hollow and mysterious to an intellectual like safty-doors against intruders but the secret-key is given to a worthy disciple who has got intuitive knowledge to enter into the *Sanctum Sanctorum.* Those who are endowed with pure intuitive knowledge can easily grasp the esoteric meaning of the Upanishadic dictums.

In the following shloka itself it is stated that the Nomenclature of the Brahman 'Thou knowest' implies that Brahman is not unknowable. Therefore the preceptor suggests that this Supreme Truth cannot be known through Inductive Process whereas is known through *Shrauta panthā*. In this Upanishad it is essentially stated that the Supralogical power of Vishnu is the Efficient-Cause for the vitality of all jivas. The Supreme Brahman (Vishnu) is beyond the comprehension of the senses of the jivas. The empirical knowledge is incapable to realise Him. The Intuitive knowledge alone can help us in this respect. In the second division we find, 'by the unreserved grace of the Guru the most fortunate and worthy disciple whose knowledge of Truth though complete and full through his Intuitive

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Wisdom and Subjective Experience yet his cognition is as such that it is neither that he knows Him not, nor that he knows Him fully. Again as he remains unshaken in his cognitive faith owing to the strength of his own subjective experience of the Supreme Truth he undoubtably remarks that who amongst us comprehends Him will also say so of Him '.

In the third division through a parable it is supplemented that superiority of one Supreme Sovereign Brahman (Vishnu) over all the Vedic gods as that Brahman is the very life of all gods who derive their power from Him only. Devatās after winning over a battle against the asuras sat at a conference presided over by Indra. There each one of them was egoistically aggrandising their respective role played during the war which ultimately brought their success. When it so happened that the Supreme Lord Vishnu in the Form of a Yaksha appeared at the gate-way of the Assembly Hall. First Agni came to meet Him but cut a sorry finger having totally crashed down his pride and vanity of mighty-power. Next Vāyu came to meet Him but he also got the same reward as it was for the Agni. Finally Indra himself came when the Lord disappeared whereas on the very spot Umā Devi appeared and told the Truth about the Yaksha.

The real war is indeed, between the lower impure mind with its animal propensities where the asuras representing; and the higher ambiguity of human Idealism representing the devatās who are the presiding deities of the senses. The ego centred idealist

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does not know that his achievement must be resting upon the Realistic Approach. The Para-vidyā which secures immediate Self-realisation is possible only for those who are able to withdraw their thoughts from worldly objects and concentrate on culturing devotion to the Ultimate Reality Vishnu. There eternally remains the relationship of the Served, servitor and service. In shloka 6 of the iv division we find the word *'Tadvan'*. Although *'Van'* may denote forest, water and shelter but the derivative meaning herein is *'Bhajan'* and Loving Devotion to the Transcendental Personality of God-head is equated with the word *"Tajjalān"* of the Chandogyo-panishad ch. iv mantra 1. viz. *"Tajjalāniti shānta upāsita"*.

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श्री श्री गुरु गौरांगौ जयतः

केनोपनिषद्

KENOPANISHAD

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं । माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्तु अनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om āpyāyantu mamāngāni vāk prānashchakshuh
shrotramatho valamindriyāni cha sarvāni |
sarvam Brahmaupanishadam | Māham Brahma
nirākuryam mā mā Brahma
nirākarot anirākaranamastu anirākaranam me-astu ||
tadātmani nirate ya upanishatsu dharmāste mayi
santu te mayi santu

Om shāntih shāntih shāntih ||

Invocation

Bho the Almighty : May my limbs, speech, vital air, eye, ear, power of inclination and all my senses grow vigorous in coherence with the Divine Intuitive Knowledge by Thy Grace : By Thy Grace may I ever not have the delusion of forgetfulness that Thyself is immanent in all with Thy All-pervasiveness *'Isāvāshyam idam sarvam' :*

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Everything sentient and non-sentient that is within the universe is governed and owned by Thy-Self. May Thy-Self also never spurn me i.e. may Thou ever grant me Thy servitorship. May there be no denial of this relationship of Served and servitor in non-separation of us. May all the divine virtues which are set forth in the Upanishads repose in me delighting my soul. Having endowed with those divine qualities may I ever be in Loving-service to Thyself and feel the perfect Bliss all-round.

Division I

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥१॥

Om keneshitam patati preshitam manah
kena prānah prathamah praiti yuktah |
keneshitām vāchamimām vadanti
chakshuh shrotram ka u devo yunakti || 1

Translation :- (An aspirant who by virtue of his latent Sukriti gained intuitive inquisitiveness knowing pretty well that the passing things of experience are not be-all and their existence depends upon a permanent Reality; therefore he approaches a Preceptor with sincerity to know the Supreme Truth Who governs the phenomenal).

Desired and inspired by whom, does the mind rush to its thinkable objects ?

And at whose command does the vital air (prāna) proceeds to function ?

At whose will do people utter speech ? And who prompts the eye and the ear ?

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Purport :- The aspirant-soul realises that neither his mind nor his intellect can of its own accord function without a vitalising principle behind and to solve this grand riddle of life, he approaches his spiritual Guru and wants to know who is that director whose mere "wish" prompts the mind and other senses.

Sri Bhagavān Himself says in the Gita,[1] "just as puppets pulled with wire by a wire-puller from behind the curtain so the jivas, imprisoned in gross bodies, are being driven adrift in the ocean-world by My māyā to act in confirmity with her directions, and stimulation comes from the results of one's deeds of previous births" But this is not realised by us due to the *anādivahirmukhatā* bondage and it is only by dint of one's latent "Sukriti" one approaches a Sādhu (a devotee of God) at an opportune time *Tasmāt Gurum prapadyeta jijnāsu shreya uttamam* and gets spiritual enlightenment. To know the Supreme Truth there must be full self-surrender from the part of the aspirant to his spiritual Guru and it is the fact that without the unreserved Grace of Guru one can not realise the Supreme Monitor Who governs everything. So the Kathopanishad says,[2] "wondrous is he who can teach (about Him) and skilful is he who finds Him and wondrous is he who knows even when instructed by the Guru". Further Shwetāsvatara-Upanishad[3] says "the mystery of the ontology of the Divinity is unfolded only to such

1. G. XIII. 61
2. vide 1.27
3. vide VI. 23

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one who have got natural and unalloyed devotion for God as well as for His Guru".

In the Gitā Sri Arjuna asks Sri Krishna,[1] "Well, Krishna: Prompted by whom does the jiva though unwilling, commits sins, as if impelled by force"? In "Sri Chaitanya Charitāmrita[2] Sri Sanātan Goswāmi asks Sriman Mahāprabhu "who am I? Why the triple afflictions of māyā make me suffer? And I do not know how to get the eternal good in life"? In Bhāgavata[3] Parikshit asks: "Bho Divine Sage, although the soul has no connection with the elements of māyā yet it takes a body which is made up of those very elements. You know in reality whether it happens as a matter of course or due to some causes". Further in the words of Chatuhsana we find,[4] "The mind clings to the sense - objects and the latter get imprinted on the mind. O Lord, How can it be possible for the aspirant who is keen to reach the other shore, to part away from them".

This first question of this Upanishad is an ample revelation of the psychological and spiritual man in the disciple who has faced life deligently and pondered for himself to realise that there is very little value of sensuous life and therefore seeking for life-transcendence from his spiritual master. Unless the aspirant gets an inner-outlook of life such question how he can put? Here the seeker has come to a conclusion that there must be a certain vital power behind the instrumental material senses that prompts the senses. 1

1. vide III. 36
2. vide M. XX. 102
3. vide II. 8.7
4. Bh. XI. 13.17

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श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचꣳ स उ प्राणस्य प्राणश्चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥२॥

Shrotrasya shrothram manaso mano
yad vāchoha vācham sa u prānasya prānah |
Chakshusha shchakshuratimuchya
dhirāh prethyāsmāllokādamritā bhavanti || **2**

Translation :- The Guru replies, that Indwelling Monitor of the soul is the Ear of the ear, the Mind of the mind, the Speech indeed of the speech, the Vital-breath of the breath, the Eye of the eye. Having abandoned doership and misconception of the soul with the sense of I-ness in these one can rise above sense-objects and become immortal getting God-realisation.

Purport :- Here it is clearly understood that the Guru realising that the disciple wages the war to cut asunder the knots viz. the very illusion in inner-self-query relating to God-realisation which otherwise is out of place too for the Guru to tell how to become immortal by realising the Indwelling-Monitor of the soul. The answer is the key to open the gate-way of the kingdom of the Transcendental Truth Which is the Efficient-Cause and the Guiding-force for everything. *Pretyāsmallokāt-amritā bhavanti :* Many put the literary meaning of this portion of the shloka that the aspirant after departing from the world attains immortality. But the meaning to be understood as such is that one rising above sense-objects i.e. transcending the mundanity one in this very birth living in the physical body can become immortal by having God-realisation.

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In the Gitā we find[1] Sri Krishna says, "I am the Fountainhead of all that exist on earth and everything, spiritual and mundane, evolves from Me alone. Those who know this truth and worship Me with unadulterated devotion are known as panditas, i.e. persons enlightened with transcendental wisdom". 2

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः। न विद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि। इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥३॥

Na tatra chakshur-gacchati na vāggacchati no
manah na vidmo na vijānimo yathaitadanushishyāt
anyadeva tadviditād atho aviditādadhi |
iti shushruma purveshām ye nastadvyāchachakshire || 3

Translation :- There the material eyes cannot go i.e. the physical eyes can not visualise Him, nor our speech nor the mind (intellect) can grasp Him. We know not, we understand not how to give direct instruction to teach one about Him. Indeed, He is something other than the known and also He is not only above the unknown phenomenal objects i.e. not only aparoksha but He is 'Adhokshaja' and 'Aprākrita'; thus we have heard from ancient preceptors who have taught us in details about Him.

Purport :- The eye can only see the external objects of the phenomena likewise all the senses. But the Supreme is 'Adhokshaja' viz. Godhead is He Who has reserved His rights of not being exposed

1. vide X. 8

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to human senses. The Supreme Truth cannot be known like the objects of the world. He cannot be explained also by mere words just as we explain to others the nature of objects by words. Therefore it is not possible to make the people believe in the Supreme by mere instructions, by the evidence of the senses and other proofs. But it is quite possible to make him believe and understand when his intuitive wisdom functions (Samvit-vriti); the Upanishadic mantra lifts her veil and gives her the "vision" of her Beauty Divine to make the Unknown and the Unknowable realised as Kant claims 'Unknown and the Unknowable' But here in the Upanishadic term the ancient seers have preserved the Brahma-vidyā in such a safe-lock that the term is hollow and mysterious to an intellectual like safty-doors against intruders but the secret-key is given to a worthy disciple who has got intuitive knowledge to enter into the Sanctum Sanctorum. Those who are endowed with pure intuitive knowledge can easily grasp the esoteric meaning of the Upanishadic dictums.

In the following shloka[1] itself it is stated *"tadeva Brahmatvam viddhi"* that Nomenclature of the Brahman 'Thou knowst' implies that Brahman is not unknowable. Therefore the preceptor suggests that this Supreme Truth cannot be known through Inductive Process whereas is known through *Shrauta panthā*. i.e. Deductive Process. That is why Sriman Mahāprabhu says, *"Ishvarer kripālesh hay ta jāhāre।*

1. S. 4

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sal ta Ishvaratatva jānivārepāre ॥ When one is bestowed with special Grace by Godhead Himself then alone one can realise the Nomenclature of the Supreme Divinity. "Srimad Bhāgavatam asserts,[1] 'O Lord he who is blessed with the iota of Grace from Thy Lotus Feet, is in the know of Thy Glorious Deeds and Qualities; none else can realise Thy Glories even though one may be discussing about Thy Truths for a long time all along through his empiric knowledge". Further Sri Bhāgavan Himself says,[2] "There are kshara and akshara jivas but I am superior to them.[3] I am the paramount Soul therefore I am proclaimed as the Purushottama, the Supreme Personality of Godhead beyond the conception of Abstract Brahman of the Jnāna-school and the Paramātman of yoga-school and after-all they are My two Aspects only. "Further we find Brahman praying to Sri Krishna[4] "O, Invisible Lord: those who leaving aside all attempts after knowledge of Abstract Brahman, listen to Thy Transcendental Glorious Pastimes chanted by the self-realised devotees and live a life of pure devotion in body, mind and words can easily hold sway over Thee although Thou art inaccessible to all the three worlds." 3

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥४॥

Yadvāchā-anabhyuditam yena vāgabhyudyate |
Tadeva Brahma tvam viddhi nedam yadidam-upāsate‖ 4

1. Bh. X. 14.29
2. G. XV. 18
3. vide my Gitadarshan p. 186
4. Bh. X. 14. 3-4

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Translation :- Who can not be given in expression through speech, indeed it is He Who inspires our speech Him verily know thou, as the Supreme Truth, and not anything else that men worship within the range of senses.

Purport :- Speech can not reveal the Supreme Brahman. He is beyond the speech. But the Supreme reveals Himself in the depths of our inward spiritual life and not in the objective world. *Nedam yadidam upāshate:* Here Shankarāchārya argues that there is a distinction between Absolute Brahman and Ishvara who is the object of worship which is explained by Dr. S. Radhakrishnan as "The pure God-head which is beyond all conceptual determinations and differentiations, when viewed conceptually and concretely becomes as Eckhart says," an 'idol' Had I a God Whom I could understand, I would no longer hold him for God ".....so long as it is an objective attitude, it is a form of idolatry".

But here he has missed the bus. Here in this portion of the Shloka, Upanishad denounces the worship of cosmic minor deities who are generally appeased by people for the fulfilment of their *bhukti* and *mukti* i.e. for their elevation or salvation whereas a single minded devotee's Intrinsic Loving-devotion to Srimurty of Supreme God-head is affirmed which is the pinnacle of Truth. This can be directly realised and subjectively liked by every Love-seeker, whose devotion is deep and ardent enough which is the repeated assertion of the Religion of Vedānta Philosophy. Without intrinsic devotion, the

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Transcendental Personality of God-head is mere madness.[1] In Srimad Bhāgavatam[2] "The scholastic philosophers through their empericism attempt to realise by discussion the variegated Infinite Power of Thy unbounded Qualities they are puzzled to bring any final conclusion and dispute with one another under the spell of Thy illusory energy (māyā). Therefore I simply bow down with self-surrender to the Divine Will of Thy Omnipresent, Omnipotent and Omniscient Almighty Lordship of Infinite Excellency". 4

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

Yanmanasā na manute yenāhurmano matam |
Tadeva Brahma tvam viddhi nedam yadidamupāsate|| 5

Translation :- He Who cannot be comprehended by the mind rather Whom Brahmavid knows that He causes the mind to apprehend all objects: know Him only as Supreme Brahman and not what people here worship.

Purport :- The mind gets its power and functions through the interior intelligence of indwelling Monitor like a piece of iron gets heated when it comes in contact with fire and it begins glowing as if it were a piece of kindling fire. Likewise the senses can cognise their respective objects only when there is ātmā behind vitalising it. Again an electric bulb cannot illumine our house or remove the darkness

1. vide my book Sanatana Dharma, Ch. II of Port II
2. Bh. VI. 4.31

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without having its direct connection with the source of energy. Therefore ultimately Brahman is the source or Efficient Cause of every energy of the senses. Bhāgavata[1] says, "The Lord Who is inaccessible to me, to Brahmāji and all other gods and from Whom the words with their receptacle mind recede when they have found Him inaccessible to them." 5

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६॥

Yachchakshushā na pashyati yena chakshumshi pashyati |
Tadeva Brahma tvam viddhi nedam yadidamupāsate‖6

Translation :- He who cannot be visualised by the eyes rather Whom Brahmavid knows that through Whose instrumentality men see by their eyes : know Him only as the Supreme Brahman and not what people here worship.

Purport :- Brahmā says[2] :—"There cannot exist any reality separate from You. You are only the Object to be known. In fact, even that which exists in the world is also nothing but a certain aspect of Your external poteney."

Further he says[3] :- "I (Brahmā) do not consider that Your undifferentiated Brahman-swarup which is Abstract Truth is in anyway different from Your Sat-Chit-Ānanda-Swarup Transcendental Personality. I know this Brahma-swarupa is a Halo of Your Divine Personality and that is why I have taken refuge in

1. Bh. III. 6.40
2. Bh. III. 9.1
3. Bh. III. 3

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this very Form which, though creates the universe, is yet beyond the universe and is the vitality of the senses." 6

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥

Yad Shrotrena na shrinoti yena shrotramidam shrutam|
Tadeva Brahma tvam viddhi nedam yadidamupāsate|| 7

Translation :- He Who cannot be heard by the ears, rather Whom Brahmavid knows that it is He Who empowers the ears to reciprocate the sound vibrations : know Him as the Supreme Brahman and not what people here worship.

Purport:- Sri Sukadeva says[1] : "O Krishna, You cannot be grasped through the modes of Prakriti, much less through the intellect, the ego, the senses etc. And shut up in a psycho-physical organism, who in this world is competent to perceive you? Hail to You as such, Lord Vāsudeva Whose Glory stands veiled by the three gunas; that owe their light to You alone !"

[2]"Therefore O king men should always and under all circumstances bring under control all the senses including the mind to listen to, chant, and meditate on the Divine Name, Qualities and Pastimes of the Supreme Lord Sri Krishna." Further[3] "Who but the self-annihilator or slaughterers of animals will refrain from chanting the glorious attributes of

1. Bh. X. 10. 32–33
2. Bh. II. 2,36
3. Bh. X. 1.4

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the Supreme Lord Sri Krishna which are certainly sung by the liberated souls who have no thirst for mundane pleasures and which (chanting and hearing of the glorious Atributes and Pastimes of the Lord) are the only panacea of all worldly-diseases and which send a thrill of delight and charm to the ears and hearts of the listeners." 7

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥८॥
इति प्रथमः खण्डः

Yad prānena na prāniti yena prānah praniyate |
Tadeva Brahma tvam viddhi nedam yadidamupāsate|| 8

Translation :- He Who cannot be felt by vital airs, rather Whom Brahmavid knows that it is He Who commissions the vital breath : know Him only as the Supreme Brahman not what people here worship.

Purport :- In these above few shlokas it is clearly proved that the Supreme Brahman is the Fountain-source and so the causal energy in Nature is not unconscious physical energy. Therefore it may be said that Brahman is the uncaused First-cause of the universe. He is not capable of being generalised from certain facts of experience, since He transcends the world of experience.

And it is positively clear here that although the Supreme Brahman is not perceptible to extenal sense-organs (such as through mind, eye, ear, etc. stated

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above) yet He is a positive Being and not a mere negation of the finite or non-finite. A perfect Being devoid of existence is inconceivable. He is the most perfect Being that exists but from this world of experience we cannot realise Him as He transcends the world. Srimad Bhāgavata says[1] 'He is the Supreme Lord Nārāyana Who Himself has no cause of His Own existence viz. Self-Manifest and He is the Efficient-Cause of creation, sustenance, and destruction of the universe. He eternally exists as the Self-conscious, Turiya-entity in all the three stages of waking, dream and deep-sleep as well as in the Supra-conscious state. It is He Who enlivens or gives spirit to body, senses, life and mind of all the jivas viz. He is the Monitor of all beings. But Himself is free from mundane influence and pervades all through them and it is He Who is the Cause of all jiva-souls. Know Him to be the Supreme Reality." Further Sri Sukadeva says[2] : "Lord, You are beyond the senses and beyond birth or other modifications ; having created this diversified universe You remain as Indwelling Monitor. The potency possessed by the prāna and other forces responsible for the creation of the universe is in fact Your external potency and are also dependant on You." 8

1. Bh. XI. 3.35 2. Bh. X. 85. 5-6

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Division—II

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ॥
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम्॥१॥

Yadi manyase suvedeti dabhramevāpi
nunam tvam vetha Brahmano rupam |
Yadasya tvam yadasya devesu atha nu
mimānsyam-evate, manye viditam || 1

Translation :- The Preceptor further says :

"Dear son ! If you think (after hearing me the previous lesson) that you might have thought, "I now know well all about Brahman" then I would say that you have certainly known very very little of His Transcendental Nomenclature. Not only it is the case with you but also even the gods know not His True Divine Characteristic. Therefore you should stimulate your wisdom of Brahma-knowledge further to know Him in Reality."

Purport :- Whether it is human being of earth with his Inductive extended naturalism or the devatās of the upper worlds with their extended knowledge or merit, all are limited by adjuncts and thus, not different from smallness or finitude. Therefore the Supreme Personality of Divinity is not capable of being generalised from certain facts of experience since He transcends the world of experience. He cannot be inferred from any perceived mark of worldly inference. Again a perfect being devoid of existence is inconceivable. Hence, God, the most Perfect-being exists. "Life remains unfulfilled until there is a Vision of the Supreme-God-Head. The

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soul has an eye even as the body has, by which it knows the Sovereign Truth and learns to love the Sovereign Perfection which is God. The sages see constantly that Highest dwelling place of God as the eye sees the sky". Therefore, my dear son, (Guru addressing the disciple) don't run away with an idea that you have known from your objective view the Supreme Truth by what has been so far heard. To know and realise the Supreme Truth is not an objective knowledge but an Intuitive Wisdom and Subjective Realisation. But without His Grace He cannot be known as an inevitable fruit of spiritual discipline. Until His power is inferred into a human soul one's aspiration, earnest endeavour and unswerving pursuit of the Divine Being do not begin. Therefore to know Him in Reality you have to take to the Path of Devotion, a mode of God's essential power of Bliss (here Samvit) which He grants to a finite self in order to know Him directly.

Brahmā says to Bhagawān Sri Krishna:[1] "O Lord, what is the use of all these harangues? Let them know who say that they know Thy Glories, but so far as I am aware, Thy Glories are beyond the comprehension of my mind, body and words," "Further he says[2]: "O Lord! he who is blessed with the iota of Grace from the couple of Thy Lotus Feet, is in the know of Thy Glorious Deeds and Qualities; none else can realise Thy Glories even though one may be discriminating Thy Truths for a long time all along through his empiric knowledge". 1

1. Bh. X. 14.38 2. Bh. X. 14.29

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नाहं मन्ये सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥

Nāham manye suvedeti no na vedeti veda cha |
Yo nastadveda tadveda no na vedeti veda cha || 2

Translation :- The aspirant disciple giving penetration upon the utterances of his spiritual Guru promptly replies (as is the Guru so is the disciple) "I do not deem Brahman is well-known to me ; but it is not that I do not know something of His Characteristic. Anyone among us (of your disciples) who comprehends and realises as such will also say so, in regards to the realisation of the Supreme Truth."

Purport : By the unreserved grace of the Guru the most fortunate and worthy disciple whose knowledge of Truth though complete and full through his Intuitive Wisdom and Subjective Experience yet his cognition is as such that it is neither that he knows Him not, nor that he knows Him fully. Again as he remains unshaken in his cognitive faith owing to the strength of his own subjective experience of the Supreme Truth he undoubtedly remarks that who amongst us comprehends Him will also say so of Him. Sri Brahmā says to Nārada[1] 'Neither myself nor those elder brothers of yours (Sanaka etc.) know the whole Truth about the Supreme Lord, Who is a Store-house of innumerable potencies. How, then, could others know Him fully? Even the Primal Deity, Lord Sesha Who is possessed of a thousand mouths cannot reach His end even to this day, though

1. Bh. II. 7.41

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He has been singing His Praises from eternity". But: Sri Srutadeva says[1]: "Lord, You shine in the hearts of those men who constantly hear and repeat Your Transcendental Stories, worship and bow to Your Srimurti and talk with one another about You. But all these should be done under the spiritual guidance of a spiritual Guru when these processes become transcendental (*Upādhivinirmuktam.....*)" Further[2]: "He alone can know His ways Who inhales the fragrance of His Lotus Feet through constant and sincere devotion". 2

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥३॥

yasyāmatam tasya matam matam yasya na veda sah |
avijnātam vijānatām vijnātam avijānatām || 3

Translation:- He who does not consider Brahman as something measurable or knowable through empiricism or rationalism does know Him; but he who considers Brahman as something conceivable by senses, cannot know Him. He is unattainable by those who are panthists; but is realised by one who leaving aside all attempts of empiricism takes recourse to the path of Self-surrender can easily hold sway over Him.

Purport:- (After the conversation between Guru and disciple now follows the direct declaration of Shruti which is direct and unambiguous.) Brahman cannot be comprehended as an Object of knowledge. Whereas Brahmā prays to Sri Krishna[2]: "O, Invincible

1. Bh. X. 86.46 2. Bh. X. 14.3

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Lord ! those leaving aside all attempts after knowledge of Abstract Brahman, listen to Thy Transcendental Glorious Pastimes chanted by the self-realised devotees and live a life of a pure devotion in body, mind and words can easily hold sway over Thee, although Thou art inaccessible to all in the three worlds".

Dionysius, an Areopagite says: "there is that most divine knowledge of God, which takes place through ignorance, in the union which is above intelligence, when the intellect quitting all things that are, and then leaving itself also, is united to the superlucent rays, being illuminated thence and therein by the unsearchable depth of wisdom." Mere understanding of the technique of the Vedanta philosophy will not give us any solace just as a mere understanding of an intellectual view of life is not enough and a philosopher must have a way of life. Dr. S. Rādhākrishnan says: "Mere knowledge untouched by divine grace will not do. In the lives of saints we find that the sight of an angel or the hearing of its voice floods the seers with a new power and imparts illumination."

The process of abstraction employed by philosophers gives us an abstract idea, but at the very dawn of the Intuitive Wisdom and Subjective-realisation of the Sovereign Truth when aspirant's soul is taken above all intelligence is different from intellectual abstraction.

Sri Sukadeva says[1]: "O Sages, that shine like the sun, what you have aked me in this assembly I

1. Bh. I. 18.23

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shall tell you according to my own realisation. Winged creatures soar (in the heaven) according to their own capacity; so do the learned recount the Pastimes of the All-pervading Lord Vishnu as per ones own understanding." 3

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥४॥

Pratibodhaviditam matamamritatvam hi vindate, |
ātmanā vindate viryam vidyayā vindate amritam ‖ 4

Translation :- When Brahman is known through every state of cognitive faculty He is known in reality, because by such wisdom one attains immortality. The Transcendental Processes of devotion (Bhakti) through which the soul is enlightened empowered to cognise subjective realisation of the Sovereign Truth and thereby one gains life-eternal (immortality).

Purport :- Pratibodha-viditam : He is known by *Pratyagātmaya vidita;* man with Samvit vriti (*Krishne Bhagavatvā jnān samviter sār*)[1] : i.e. one who is self-surrendered and dove-tailed in transcendental Process of Bhakti he alone knows Him in Reality[2] : Supreme God Himself says :-"Among all yogis one who has surrendered himself to Me and serves Me with devotion is considered by Me to be the best yogi". Sri Brahmā prays to Sri Krishna[3] : "O Lord! he who is blessed with the iota of Grace from the

1. vide C.C.M.
2. vide G. VI. 47
3. Bh. X. 14.29

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couple of Thy Lotus Feet is in the know of Thy Glorious Deeds and Qualities, none else can realise Thy Glories even though one may be discriminating Thy Truths for a long time all along through his empiric knowledge." Further[1]: Lord Himself says. "When a devotee thus realises Me as the Monitor of all souls the knot in the shape of I-ness and my-ness born of *avidyā* in his heart is cut asunder, all his doubts get resolved and the entire stock of his karma-vāsanā is burnt outright."

Pratibodha-viditam: "Here Dr. S. Radhakrishnan says: "The object known is the conditioned Brahman and not the unconditioned Reality" How absurd it is! Even Sri Swāmi Sivānanda says: 'to say that Brahman without attributes, undifferentiated, subtle, formless, limitless which has nothing in common with anything else combines with another unequal in class is certainly absurd and illogical'. Mundaka Upanishad says: 'Ātma-realisation is not possible without sufficient Grace from Brahman. The knower of Brahman only possesses tremendous spiritual strength. The knower of Brahman becomes absolutely fearless. **4**

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५॥

Iha chedavedidatha satyamasti na chedihāvedin
mahati vinastih |
bhuteshu bhuteshu vichitya dhirāh pretyāsmāllokādamritā
***bhavanti ||* 5**

1. Bh. I. 2.21

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Translation :- Having this human birth if one gets realisation of the Supreme Brahman then indeed, the real (true) purpose of a human birth is gained. If one knows not Him then he is at the greatest loss (and all the triple afflictions of maya befall upon his fortune). Hence, the wise (men of wisdom) visualising the Brahman as Indwelling Monitor in all beings, rise from sense-life and become immortal.

Purport :- The true value of human birth is obtained when there is a vision of Supreme Truth otherwise the very purpose of the life is totally lost. Every born-being is subject to triple afflictions and there is no other way out than Krishna-consciousness because 'Krishner nitya dās jiva tāhā bhuligela, ai doshe māyā tār galāy Bādhila' ‖ 'Jiva essentially is a servitor of Sri Krishna, the Supreme-par-excellence but due to forgetfulness of that Service māyā enchained him with her three-fold afflictions." Again getting spiritual strength from a spiritual guru he easily overcomes māyā and becomes immortal.

But many wrongly interprete *'pretya-asmat-lokāt' : as* departing from this world after death *amritah bhavanti :* become immortal. This is not the real meaning but the fact is that it is not a physical departure from this world but it is the emergence of the individual from the mortal illusory planes of existences to a transcendental plane of Krishna-consciousness in the acceptance of the jeevanmukti state.

What we find Sri Krishna Himself says to Uddhava[1] :- "Having by chance gained this human

1. Bh. X. 9.29

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birth after so many births in this world, which is purposely bestowed (by Him) for attaining the summum bonum of life, however too short is its span, a wise man should at once speedily strike to gain the highest good (Krishna-Prema) in life, before this body is decayed. The enjoyment of sense-pleasures can of course, be had in all species; therefore one should not waste a minute indulging in sense-gratification."

Sri Chaitanya Bhāgavata says[1],—

Till death does not meet you
Serve Krishna with loving devotion.

Division III

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त । त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

Brahma ha devebhyo vijigye, tasya ha brahmano vijaye devā amahiyanta | ta aikshantāsmākamevāyam vijayoasmākamevāyam mahimeti || 1

Translation :- Once in the fight between the Asuras (demons) and the Suras (gods of the heaven), Almighty Brahman conquered the Asuras taking the devatās as instrumental-cause having monitored them from within but the devatās gloried themselves in that conquest of Brahman. They thought egoistically, ours, indeed, is this victory and ours, indeed, is this greatness.

1. Adi. 13 Ch.

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Purport :- It is a parable supplementing superiority of one Supreme Sovereign Brahman (Vishnu) over all the Vedic gods as that Brahman is the very life of all gods who derive their power from Him only. The real war is indeed, between the lower impure mind with its animal propensities which the asuras represent; and the higher ambiguity of human Idealism representing the devatās who are the presiding deities of the senses. The ego-centred idealist does not know that his achievement must be resting upon the Realistic Approach. Even Idealistic philosopher Kant lastly had to admit that, "he stands under the awful but at the same time salutary guidance and surely of God". 1

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ २ ॥

tad-haishām vijajnau tebhyo ha prādur
vabhuva, tan na vyajānata, kim idam Yaksham iti ‖ 2

Translation :- The Supreme Sovereign Brahman being Omniscient obviously could understand this conceit of the gods and appeared before them in the Form of a Yaksha but they could not know who He was.

Purport :- The All-merciful God out of His compassion towards the jivas appears with His Transcendental Magnanimous and most Effulgent Form but the gods blinded with their conceit could not realise Him. 2

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तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ३ ॥

te-agnim-avruvan jātaveda etat vijānihi |
kim etat Yakshamiti tatheti || 3

Translation :- They (devatās) told Agni, 'O Jātaveda, find out who is this Divine Personality?" 'Yes, I shall do this'—said he.

Purport :- The gods, were surprised and amused at the unusually Magnanimous Appearance of that unknown personality at the yonder horizon. Agni, the mighty ego-centric god was prompted to go and find out about Him and he followed suit, (about jātaveda, we will have it explained next). 3

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

tadabhyadravat tamabhyavadat ko asiti, agnirvā |
ahamasmiti abravit jātavedā vā ahamasmiti || 4

Translation :- Agni hastened towards the Adorable Magnanimous Yaksha; whereupon the Adorable Divine Personality asked, "Who art thou?" Agni replied: "I am Agni indeed, I am also well-known as Jātaveda." 4

तस्मिंस्त्वयि किं वीर्यमित्यपीदꣳ सर्वं दहेयं यदिदं पृथिव्यामिति ॥५॥

Tasmin stvayi kim viryam iti apidam |
Sarvam daheyam yad idam Prithivyām iti || 5

Translation :- The Magnificant Lord (Yaksha) again asked, "What power hast thou", Agni egoistically replied, "I can burn everything whatever there is on earth". 5

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तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

tasmai trinam nidadhāvetad daheti tadupapreyāya
sarvajavena, tan na shashāka |
dagdhum, sa tata eva nivavrite naitadashakam
vijnātum yadetad yakshamiti || 6

Translation :- The Magnanimous Lord (Yaksha) placed a blade of grass before Agni and said, (alright) 'burn this'. (at which Agni felt an insult but with vanity he approached it with all speed). Agni applied all his power but could not burn it. He immediately returned thence to the assembly of the gods and told them, "I have not been able to recognise Who this Mighty Mysterious Person is?"

Purport :- *Jādaveda Pratyaksha darshi,* an empiricist who egoistically thinks that everything is possible by him but his vanity and conceit are completely crushed to failure in the hands of an unforeseen incident. Merciful Lord may appear with His Magnanimous Divine Form but an empiricist can not outwit Him. So he meets with an utter failure. 6

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ७ ॥

Atha vāyum avruvan vāyavetad vijānihi |
kim etat yaksham iti, tatheti || 7

Translation :- The gods then told Vāyu, 'O Vāyu, find out who this brilliant Personage is?' 'Yes, I shall do this'—said he. 7

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तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

tadabhyadravat tamabhyavadat ko asiti vāyurvā |
aham asmiti avravinmātarishvāvā aham asmiti || 8

Translation :- Vāyu hastened towards Him. On his approach the Supreme Brahman in the Form of Yaksha asked ; 'Who art thou ?' Vāyu replied, 'I am Vāyu, indeed, well-known as Mātarisvan' (about Mātarisvan we shall explain next). 8

तस्मिंस्त्वयि किं वीर्यमित्यपीदꣳ सर्वमाददीयं यदिदं पृथिव्यामिति ॥ ९ ॥

tasminstvayi kim viryam iti ? |
apidam sarvamādadiyam yadidam prithivyām iti || 9

Translation :- The Supreme Brahman asked, 'What power is there in thee ?' Vāyu (boastfully) replied, 'I can blow away everything that is on the earth'. 9

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १० ॥

tasmai trinam nidadhāvetadādat sveti,
tadupapreyāya sarvajavena tan na shashākādātum, |
sa tata eva nivavrite,
naitadashakam vijnātum yadetad Yaksham iti || 10

Translation :- The Supreme Lord (with His brilliantly shining Divine Form) placed before him (Vāyu) a blade of grass and said, 'alright, blow it off'. Vāyu (with all his vanity) with all his mighty speed approached it but could not blow it off. In

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utter failure he returned immediately from there to the assembly of the gods and confessed, 'I have not been able to realise Who this strange Personage is'.

Purport :- As we understood that an empiricist is in utter failure to realise the Supreme Truth accordingly here we find that *Mātarisvān :* a theosophist with his so-called mystic power may think that he can mystify everything on earth but his foolishness cannot have a long run before the Almighty God before Whom he cuts a sorry figure. And how such a person may have a sway over the Supreme Brahman ? The Mightiest Lord simply laughs at the arrogance and vanity of such ineffectual mystifier. 10

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति ।
तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

athendram avruvan maghavan etad vijānihi, |
kim etad, yaksham eti,? tatheti, tad
abhyadravat tasmād tirodadhe || 11

Translation :- Then finally gods jointly told Indra, the sovereign king of the heaven, 'O Maghavan, trace it out Who this great and glorious Personage is ?' Indra replied, 'Yes I shall do that'— so saying he hastened towards Him but the Supreme Lord disappeared. 11

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं ताꣳ होवाच किमेतद्यक्षमिति ॥ १२ ॥

sa tasminn evākāshe striyamājagāma |
vahushobhamānām umām Haimavatim
tām hovācha kimetad yakshamiti || 12

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Translation :- Whereas in the same region of the sky he (Indra) could see a most splendourous lady who was none but goddess Umā, daughter of Himavat and curiously he asked, 'will you be kind enough to tell me Who this adorable Personage is (Who just now disappeared from me) ?'

Purport :- First of all the Supreme Lord brings down the pride of foolish egoism of doership of a jiva that we find in the Srimad Bhagavatam also.[1] 'The Supreme Lord enacts His Pastime like an ordinary human being but thereby He cures the pride of those who fancy themselves to be the rulers of the world'. Maghavan : *parokshadarshi* -- monist or pantheist through his process of Induction may think that the Supreme Brahman is attained by him but the Lord withdraws His Transcendental Form from before his vision and instead goddess Umā appears with her all splendour and with the hallucination of Abstract Brahman (Haimavati). Whether it is for siddhis or Brahma-sāyujya-mukti in both the cases one has to look for her favour. At times she bestows Bhakti of Vishnu, the Supreme she being a maid-servitor to Sri Vishnu (as we shall find in the next division) to a very very rear jnāni.[2] An empiricist representing Agnideva and a theosophist representing Vāyudeva are ignorant about the Divine Personality of Godhead but the Almighty destroyed their vanity and ego by His personal Appearance but Indra since had more vanity due to his dry gnosticism he missed even the vision of the Lord.

1. Bh. X. 27.6
2. vide Sri Brihat Bhagavatamritam—Eng. p. 135

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Peter Abailard says: 'However long you exert yourself in dialectic, you will consume your labour in vain unless Grace from heaven makes your mind capable of so great a mystery. Daily Practice, can indeed, furnish any mind with knowledge of the other science, but Philosophy is to be attributed to Divine Grace alone, and, if this Grace does not prepare your mind inwardly, your Philosophy merely flogs the air outside to no avail."[1] 12

Division IV

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदांचकार ब्रह्मेति ॥ १ ॥

Sā Brahmaeti hovācha
Brahmano vā etadvijaye mahiyadhvam eti |
tato haiva vidānchakāra Brahma iti || 1

Translation:- She (Umā) replied, 'He is the Supreme Brahman to be sure, and it is indeed, due to Brahman the victory came but you rejoice and glow on in the pretext of your vanity of conquest' Thus Indra learnt that that was the Brahman.

Purport:- A very very rare jnāni when he luckily spears through the hallucination of Abstract Brahman may be favoured by goddess Umā to have intuitive wisdom to realise that behind everything there is one Supreme Truth Who is the Source of all power, strength and energy of every being. 1

1. G. Sikes: Peter Abailard (1932) pp. 58-59

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तस्माद्वा एते देवा अतितरामिवान्यान् देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्ने-
दिष्टं पस्पृशुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ २ ॥

tasmādvā ete devāatitarāmi vānyān
devān yadagnir vāyur indraste hyenannedistham |
Pasprishuste hyenat prathamo vidānchakāra Brahmeti|| 2

Translation :- Therefore, verily these gods viz., Agni, Vāyu and Indra surpass greatly other gods, for they could approach the Supreme Brahman and have an objective view of Him and for the first time to that extent they realised Him as such.

Purport :- Indra, on his return to the assembly of the gods when told about his knowledge that he received from goddess Umā, they then for the first time, understood who this Yaksha was and felt themselves blessed to that extent, that at least they could have an objective view of the Brahman at Whose Hands they are the instrumental cause to get a victory over the asuras and therefore they gave up their conceit of conquest. 2

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्टं पस्पर्श स ह्येन-
त्प्रथमो विदांचकार ब्रह्मेति ॥ ३ ॥

tasmād vā Indro atitarām evānyān devān |
sahi-enannedisthan pasprsha, sa ha hyenat
prathamo vidānchakāra Brahma eti || 3

Translation :- Therefore, Indra excels other gods (here Agni and Vāyu) indeed, he had an objective view of Brahman because it is he who for the first time heard about Brahman (from Umā).

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Purport :- Indra was the first of the three gods who first had the knowledge about that strange Yaksha from goddess Umā that He was none but the Supreme Brahman Whose power made the gods victory over the asuras and from him only other two viz. Agni and Vāyu heard about the Mysterious Power of Brahman therefore in that respect Indra excels in his fortune over other two gods. And they prayed likewise as we find in Srimad Bhagavatam.[1] 'O Lord, what shall we, the deities presiding over the Mahat-tattva and others, do for You, since that is the purpose for which we are born? O Lord, we depend on Your Grace alone, therefore, for success in the work pray confer on us Your Divine Energy'. 3

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा इतीन्यमीमिषदा इत्यधिदैवतम् ॥ ४ ॥

tasyaisha ādesho yadetad vidyuto vyadyutadā |
itinnyamimisadāityadhidaivatam || 4

Translation :- (This may be an illustration of an introduction of a monist's Brahman realisation.) The Halo of the Transcendental Personality of Supreme Brahman just shines forth like the splendour of the lightning before the vision of a Brahma-jnāni (monist) and disappears within the winking of the eye. Thus this teaching is concerning the gods here.

Purport :- Brahma-jnāni's such vision of Brahma-jyoti makes him forget his individual self and he feels himself united with that Divine Halo but that is momentary like lightning yet thereby

1. Bh. III. 5.51

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there is a sudden enlightening intellect in the mind causing ineffable joy. on the otherhand what we find, in the case of an aspirant-devotee who follows the path of Transcendental Deductive Process (Suddhā-Bhakti) the Supreme Brahman first gives a flashy Vision of His Transcendental Form, (not only His Halo) like a lightning and thereby intensify his yearning for direct subjective Realisation of His Sat-Chit-Ānanda-Swarupa-Vigraha, as we find[1] :- God Himself says to Narada, 'It is only to arouse in you a burning desire to see Me that I have once revealed My Form to you. One who longs to see Me shakes off gradually but completely all one's latent desires'. 4

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णꣳ संकल्पः ॥ ५ ॥

athādhyātmam yadetad gacchati ivacha |
manah anena chaitadupasmaratyabhikshnam
samkalpah || **5**

Translation :- (Now example is given how the flickering mind can approach the Brahman.) This mind through its Inductive Process cannot conceive of Brahman but when the Intuitive Wisdom (due to the Grace of guru) prompts the mind after seeking the Perfect Realisation of the Brahman then and then alone as per the intensity of such conciousness of mind Brahman is conceived of.

Purport :- To an ordinary mortal, his mind is a stormy centre of dreadful commotions and horrible storms ; waves after waves of different thoughts rise

1. Bh. I. 6.23

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up just as an ocean is never without waves—likewise mind cannot exist without such thoughts. Gnostic may try to sway over the mind by Inductive Process but ultimately meets an utter failure, whereas a sincere devotee who engages his mind in culturing devotional rites such as Shravana, Kirtana of Transcendental Pastimes of Supreme Brahman in no time, meets the Lord in his soul's eyes such as we find in:[1] 'The venerable Rishi Vyāsadeva in his super-mundane Transcendental devotional cogency while he entered into the spiritual trance he could have a full vision of the Transcendental Absolute Person Sri Krishna and also māyā standing at His back in a shameful state (viz. she depends for her very existence on Him);' Further he says,[2] 'In this way, when one is rid of all worldly attachments through loving-devotion to the Supreme Lord and the mind is filled with delight, he realises the Supreme Divinity.' 5

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥

taddha-tad-vanam nāma tadvanamiti upāsitavyam |
sa ya etadevam vedābhi hainam sarvāni bhutāni
samvānchanti || 6

Translation :- The Supreme God-head is known as **Tadvana** *raso vai-sah* Who is the most Esoteric Dearest Object to all. He should be worshipped as such an object of Paramount Transcendental Love. Whosoever has realised Him as such he becomes

1. Bh. I. 7.4 2. Bh. I. 2.20

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dear to all or his association is sought for true welfare by one and all.

Purport :- Here in this mantra the Shruti discloses the secret of all secrets by using twice the word *'tad-vanam'*. Generally it is understood as such *tasyaprānijātasya vanam vananiyam bhajaniyam :* He is only the Object to be worshipped with devotion by one and all: thereby the monist's concept of one "Self" and dissolution of jivātman with Brahman where the Served, servitor and Service are lost is totally crashed down. The Esoteric Aspect of this **'tadvanam'** is: Sri Krishna Who is Swayam Bhagawān (*Krishnastu Bhagavān Swayam*) the Supreme-Par-excellence in His Vrindāban Leelā which is identical with His Goloka-Leelā, is the Paramount Esoteric Manifestation of His Beatitude. He is *Rasa.* There are five principle rasas and seven auxiliary rasas which are found in Sri Krishna alone : as we find[1] : 'These wrestlers of heroic or marshal spirit viewed Him as the veritable Thunder. The common people viewed Him as the Chief of the mankind. The young ladies of loving temperament viewed Him as the veritable Cupid. The Gopas with friendly temperament viewed Him as their own kith and kin. The unruly and notorious princes, stricken with fear, viewed Him as a stern strict Ruler and Dispenser of punishment. The parents viewed Him affectionately as their Darling Child. Kamsa, the chieftain of Bhoja, viewed Him as the veritable Pluto ; the worldly minded people viewed Him as the Virāt-purusha. The yogis of Shānta-rasa viewed Him as

1. Bh. X. 43.17

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the Supreme Principle Paramātmā, the Indwelling-Monitor. The Personages of the clan of Vrishni looked upon Him as the Supreme Being without a second."

Tadvanam: tasya prānijātasya vanam vananiyam bhajaniyam ||

He is adored by one and all as[1] 'Sri Krishna, the Supreme Who is worshipped with Divine Hymns by Brahmā, Shiva, Varuna, Indra, Marutas, etc. Whose Qualities and Deeds are sung by them in praises of Hymns from the Vedas with Upanishadas, Whose Glories are extolled by the words of Sāmaveda, Whose Immament Aspect, viz. Paramātmā, the yogis perceive in their heart when they are deeply absorbed in exclusive meditation on Him but really Whose unlimited Glorious Deeds and Qualities are not comprehensible even to the gods, then what to speak about the demoniac characters! I pay my most humble obeisance to Him'—so says Sri Sukadeva.

Tadvanam:- Esoteric meaning is, 'that is the method of worship which is shown by the Gopis of Vraja as it is rightly said: 'The Supreme Object of worship is the Supreme Lord Sri Krishna, the Son of the Chief of Vraja; His Blissful Realm is Vrindāvana, the Highest Form of worship is that shown by the Gopis of Vraja, Srimad Bhāgavatam is the undisputed immaculate authority in this respect and the Gopi-prema i.e. augmenting the Divine sentiment of Vraja-Gopis and under their benediction to serve Gopi-jana-Vallabha Sri Krishna is the

1. Bh. XII. 13.1

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summum bonum of human life—this cult of Prema-Bhakti as propagated by Lord Sri Chaitanya is the highest method of worship.' 6

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ७ ॥

upanishadam bho bruhityuktāta upanishad |
Brāhmim vāva ta upanishadam abruma iti || 7

Translation:- The disciple, 'O Preceptor, kindly teach me the Esoteric Aspect of the Upanishadic teachings'. The preceptor, 'The secret has (already) been taught (in the previous shutra) to thee. Verily I have aptly said all the secrets relating to Brahman.

Purport:- Here disciple's inquiry to hear more from the Guru regarding any other point that the Guru might, probably, have reserved. It is the characteristic of a devotee to be inquisitive to know more and more about the most secret Aspects of the Godhead. We find[1] "who but the self-annihilators or slaughterers of animals will refrain from hearing the Glorious Attributes of the Supreme Lord Sri Krishna Which are constantly sung by the liberated souls who have no thirst for mundane pleasure and which are the only penacea of all worldly diseases and which send a thrill of delight and charm to the ears and hearts of the listeners ?" 7

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८ ॥

1. Bh. X. 1.4

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Tasyai tapo damah karmeti pratisthā
vedāh sarvāngāni, satyam āyatanam 8

Translation:- Guru says, 'my dear son, mere objective view of Brahman will not help; there must be Subjective Realisation, therefore you should lead 'a way of life' which is verily illustrated in the Vedas as they (Vedas) are the self-revealed Truth and in accordance with that you have to make constant contemplation (*tapah*) upon the Glorious Pastimes of Godhead; restrain (*dama*) your senses from any selfish-enjoyment and see that all your senses are guided with intuitive wisdom and engaged in loving-devotion to the Supreme Godhead.

Purport:- We find from[1] "(a) **Tapa:** Having critically studied the Veads with a concentrated mind thrice over, Brahmā came to this conclusion that that alone to be the highest tapa by which one is able to develop exclusive devotion to Bhagavān Sri Krishna'. Nārada also elsewhere says: *'Tapasātata kim:* If Hari is not served with devotion then what is the purpose of tapas? It is indeed, vain'. In Srimad Bhāgavatam Sri Prahlād says:[2] "To get God-realisation the tapas is: Guru-shushrusā, fellowship of devotees, worship of God Sri Hari, listening to and singing of His Glorious Pastimes (Shravan and Kirtana), contemplating on His Lotus Feet and worshipping His Srimurti and so on".

b) **Dama**: 'Bhāgavata says'[3] 'accordingly through the process of Bhaktiyoga one easily overcomes *shad-varga* i.e., lust, anger, greed, infatuation, pride

1. Bh. II. 2.34
2. Bh. VII. 7.30-31
3. VII. 7.33

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and prejudice and forthwith acquires unalloyed devotional sentiment (rati) to Bhagavān Vāsudeva'.

c) **Karma:** Spiritual activities (worship) as such which is done for the sake of *yajna* alone. *yajnārthāt*[1] Shruti says: *yajno vai Vishnu,* Bhāgavata says[2] '*Yajno Aham Bhagavattamah*-Myself, the Supreme Lord, the *yajna*'. In Tantrasāra: '*Yajno Harih swayam*'. Isopanishad also says: *Na-karma-lipyate nare* - 'karma for the service of the Supreme Lord creates no bondage'. So in the spiritual world karma should be understood 'a way of life' of a devotee, in practising his daily devotional rites. Bhāgavata says[3] 'All the bonds get loosened, ignorance and latent desires are burnt and mind and body attuned to thorough contemplation on the Pastimes of Vāsudeva (Sri Krishna)—the wise knows indeed, that this is the surest means in this world of putting a stop to the cycle of birth and death and to get the absolute Bliss in final realisation of the Supreme Brahman'.

d) **Pratishtha:** The devotional method that is stated above is the foundation of the Subjective Realisation of the Supreme Brahman.

e) **Vedas:** therefore the spiritual scriptures which are the self-revealed Truth and are the authorities in matters of Brahman.

f) **Satyam - āyatana:** The Ontology of Brahma-tatva is known only through the Transcendental Process of unalloyed devotion, without that no one can enter the sanctum sanctorum of the Supreme Personality of God-head. **8**

1. G. III. 9
2. vide XI. 19.39
3. Bh. VII. 7.36.37

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यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥९॥

yo vāetām evam vedāpahatyapāpmānamanante |
svarge loke jyeye pratitisthati pratitisthati || 9

Translation :- Whoever knows this, he indeed, being totally free from sins i.e. he cuts asunder the knots of worldly bondage (nescience) and finally and firmly sets established in the Highest Transcendental Blissful Abode of Peace (Vaikuntha) - yes, he is established i.e. he completes his sojourn in this mundane world and forever remains at the Achyuta-Pādapadma.

Purport :- **Anante svarga-loke jyeye**:—Anante : infinite or transcendental which itself shows that this **Svarga** is not paradise but Transcendental Abode of Bliss (Vaikuntha) from where there is no return and where the liberated soul—once and for all is established in rendering service to the Supreme Godhead Sri Nārāyana. But this Shruti further says *jyeye pratitisthati* i.e. most blessed and chosen one may establish himself still beyond at the jyeye *paramdhāma* the Paramount Transcendental Abode Sat-Chit-Ānanda-Dhāma of Sri Krishna viz., Goloka-Vrindāvana when one most graciously bestowed with the sentiment of anyone adherent devotee of Vraja and following thereby the path of Rāgānugā Bhakti. 9

By the unreserved Grace of my Divine Master during the most difficult days I could complete the English rendering of this book 'Kenopanishad' on this day of 20th January 1979. My prayer is only to crave for his blessings.

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कठोपनिषद्

KATHA-UPANISHAD

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ALL GLORY TO SRI GURU AND GAURANGA

KATHA-UPANISHAD

The Katha Upanishad belongs to Krishna Yajurveda. The narrative herein is setting of a story found in Taittiriya Brahmana[1] with some variation, and also in the Rig Veda.[2] There are few passages common to the Gitā and of this Upanishad. This Upanishad is having two Adhyāyas divisions each of which has three Vallis or Chapters and in all there are one hundred and nineteen mantras.

A Rishi Katha by name revealed the Truth of this Shruti to his disciples and therefore after the name of that Rishi this Upanishad is known as Katha Upanishad. It is also called Kāthakopanishad. But it should be known that the seers of the Upanishads had direct revelations of the Truth which they expressed. This self-revealed Truth can be conceived of only through the unreserved grace of a spiritual Guru. The sublimity and the most poetic and charming representation of the Doctrines of unfoldment of true-path of Divinity in this Upanishad has ever been a beacon to an aspirant-soul. It deserves the most careful consideration of all who are interested in the growth of religious and philoso-

1. vide III. 1.8 2. vide X. 135

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phical ideas. The genesis of this Upanishad is as follows: 'A poor and pious Brahman Vajasravas by name performs a sacrifice and donates to the priests a few old and feeble cows. His son Nachiketa approaches the father and repeatedly asks his father that he himself being his property to whom he is to be given. When he persistes in his quary, the father in rage says, "unto Yama, the god of death, I give you." Vajasravas, the protagonist of ceremonialism does every sacrifice aspiring after earthly and heavenly gains only. Whereas Nachiketa in whom there is a dawn of awakening of dormanting soul seeks his spiritual wisdom. Nachiketa in whom faith in God is originated realises the hypocrisy of such a protagonist of heartless ritualism of his father. Therefore he realises that such fathers who do not look for true welfare of their children in putting them to devotion to God really send their children ultimately to the jaws of Death.

It is a turning point for him. Although he is a mere boy yet he feels a great fervour of faith in his heart and he hears an unknown voice telling Nachiketa: "I give thee to Death; go thou to the house of death". Nachiketa goes to the abode of Yama but finding him gone to a resort, waits there unfed for three consecutive nights. Yama, on his return, having come to know about the discomfort caused to Nachiketa due to his absence from his home, in recompense promises to offer three boons to him.

For the first Nachiketa asks: "May I return alive to my father and will he be pleased to receive

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me" For the second, "tell me how good deeds may never perish i.e., whereby one can become sorrowless" and for the third, "tell me the conquest of death". Herein what we find is the highest lesson of the Vedānta Philosophy making Yama the mouthpiece of the Shruti and Nachiketa, untainted by the desires of the ephemeral pleasures and filled with the fervour of faith, the perfect recipient of the Divine lessons. Herein the Shuti has affirmed unequivocally who should be the spiritual Guru and what should be the quality of an aspirant. Generally people who are religiously disposed but having no cognition of Intuitive Wisdom of soul perform sacrifices with greater austerity for dharma, artha and kāma representing here three nights fasting. But when a lucky soul as Nachiketa here, transcends opaque glamour of such transitory gains, the preceptor (Guru) appears to operate upon his eyes with the collyrium of divine wisdom for having the vision of the Divinity. Yet Guru tests whether the aspirant disciple desires for dharma, artha and kāma or something superior to that.

For the third boon Yama first of all tests Nachiketa by offering many other objects of temptation than to disclose the secret of ātmatatva but Nachiketa clearly states that neither he desires any material gain nor any celestial gains but he most humbly submits to Yama knowing him competent to enlighten him regarding the ontology of ātmā. When Yama observes Nachiketa, untainted of any worldly or celestial gains but his heart is filled with the

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fervour of craving for the ontology of Divinity he then imparts Brahmavidyā to him.

After this in the second Valli (chapter) of first Division Sri Yama further narrates about the *sreya* i.e. Royal Road of Brahmavidyā (Divine Intuitive Wisdom) and the *preya* i.e., the path of gaining ephemeral pleasures. The *sreya* cuts asunder the knots of worldly bondage whereas *preya* entangles the jiva more and more in worldly affinity. Therefore those who are fortunate indeed, alone will take recourse to *sreya*, whereas those who are void of any spiritual merit and without any good disposition follow the path of *preya* just for the sense-pleasure and thereby are deprived from the spiritual gain. Dear Nachiketa, although I readily have offered you the boons for all other comforts for sense-pleasure but instead you intensely desire for Brahmavidyā therefore I do understand that you are most fortunate indeed.

The Intuitive Wisdom of Divinity and the knowledge of mundanity are quite opposite in character and accordingly they produce different results—this was quite well-kown to Nachiketa and therefore his untainted heart was yearning for the benediction of devotion to Bhagavān on that account Yama unfolding the secret of Truth says to him: "People who are blind to their spiritual gain boast themselves as intelligent and wise but like a blind man led by another blind they fall into the ditch of hellish samsāra and thereby become subject to repeated births and deaths. So long there remains affinity to the gross material enjoyment one cannot

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get the Divine Intuitive Wisdom. There can hardly be found a person who is a true preceptor to impart Divine Knowledge. Again there may be a true preceptor but where is an earnest aspirant?

People in ignorance may speak many things but their utterances are untrue, therefore not to be relied upon. Those who are absolutists they too cannot speak about the Supreme Truth. By sense perception and inference one cannot realise the Supreme Divinity. So agnostics having void of devotion cannot avail of the Subjective Realisation of the Supreme Divinity. And those who have realised Him, naturally become men of wisdom and composed of mind in the state of complacence. Thereafter finding Nachiketa as such Yama tells him about the aspects of the Supreme Divinity as well as of the jiva-souls."

Next in third chapter of the 1st Division Yama says: "How jiva-soul as well as the Monitor-Soul (Paramātmā) reside in the same body whereas jiva-soul in bondage suffers due to wheels of karma i.e. cycling of endless births and deaths but the Monitor-soul remains as an On-looker. Then he makes the comparison of the body with a chariot, the soul with the Lord of the Chariot, the intellect with the charioteer, the mind with the reins, the senses with horses, the five objects of senses with the roads.

Those whose senses are uncomposed become rampant for worldly enjoyment and they can not think of God at all; but those who are devoted to the Supreme Lord naturally have their senses fully

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composed. The Lord is the final Resort of all the souls. Although the Lord as Monitor remains within, yet jiva-in-bondage never can realise Him. Only a blessed soul endowed with Divine Intuitive Wisdom can realise Him. A man of Wisdom engages all his senses in the service of the Lord."

The Shruti directly advises: "Bho, the man of good-disposition, discarding the thoughts of ephemeral enjoyment arise, awake with spiritual senses and approach a preceptor who is well-versed in Divine Intuitive Wisdom, and learn with all sincerity about the Means of God-realisation. Path is very very perilous. It is by dint of unreserved Grace from the Supreme Lord one may imbibe devotion to God which alone is the means to cut asunder the knots of hellish *samsār*. The path of approach to the Divinity is as such like the blade of a razer—a little carelessness may bring total downfall from the highest pedestal to the lowest pit.

The Supreme Divinity is beyond the expression of sound, beyond the ocular sight, beyond any mental presupposition, unmanifest, beginningless and unending. As He is beyond any conception of human senses therefore He is unthinkable and unknowable whereas He is having Transcendental Embodiment of Sat-Chit-Ānanda and it is only when a fortunate soul is endowed with Intuitive Wisdom by the unreserved grace of a genuine devotee, then and then alone one can visualize that Transcendental Form of the Supreme Divinity".

Next in the 1st chapter of the 2nd Division we get, that the jivas-in-bondage naturally are inclined

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to indulge in gross material enjoyment and hardly one is having inquisitiveness to enquire after the Divinity. When in a special case some fortunate jivas having gained spiritual virtue they restrain their senses from material enjoyment and devote themselves in rendering service to the Supreme Lord. Alas, jivas being forgetful to the service of the Supreme Lord waste their most praiseworthy life in gross enjoyment. The great ones say, 'void of devotion to God is void of life'. So long there is no awakening of devotion in one, one has to undergo time and again the cycling of births and deaths in endless sufferings. Gross material enjoyment can be had in all the species of life which is very very ephemeral but devotion to God is the rarest treasure to be gained in life. Therefore highest gain in human life is to get devotion at the Lotus Feet of the God. One who gets it is really most fortunate indeed.

The Body and the Self of Bhagavān are identical so also His Nāma, Rupa, Guna, and Leelā etc., are identical with Him without any distinction. Although it is said that Sri Bhagavān ever dwells at His Transcendental Abode of Goloka-Vaikuntha and at the same time pervading althrough the universe in His subtlest Glories but as a Monitor He ever dwells in the core of the heart of every jiva. The human birth is the best available chance for realising Him. As a Monitor of soul the Lord is the Observer of the movement of the jiva. He is Self-effulgent, pure and unaffected by any action of the jiva-soul. All the waters although flow from the same source but when it flows through different channels it gets different

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colours, shapes and tastes likewise although all the souls are emanated from one non-transcendental and non-material source viz. from the demarcating line in between chit-jagat and māyic-jagat yet after their transmigration they move about in different species.

The mukta jivas remain with God in relation to 'Achintya-bhedā-abheda-tatva' viz., in unthinkable distinction and non-distinction conception. In the second Valli-of the 2nd chapter we find : Those, who regulate the actions of the body and mind in relation to the cognition of the Monitor-Soul and accordingly engage themselves in devotion to God, never can have any illusion of māyā. They engage all the senses being spiritualised in the service of the Lord including their all the belongings viz., wife, sons, wealths etc., and forthwith sooner they become soul-conscious and finally having God-realisation go to the Transcendental Abode of God and ever remain there as His attendent-devoṭees and enjoy unending perennial Bliss.

The Supreme Lord is totally free from any inauspiciousness. He is the very Store-House of all auspiciousness the very Essence of every Object the giver of highest good in life and He is the Monitor of every soul. He is the Object extolled in all the Vedas, He is the Cause of all causes. Although He ever remains in His Transcendental Abode of Goloka-Vaikuntha at the same time He pervades in and out of the entire universe. But none can know Him. He is Self-Manifest. To whom He graciously makes Himself manifest he alone can know Him

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otherwise not. The path of Self-surrender for the jiva-soul is only the proper method to obtain His Grace. He is the only Object to be adorned. The gods of the heaven, too stand with their presentations to serve Him. They are also under His subjection.

A fortunate jiva when by dint of his devotion to God gets himself released from the bondage of māyā realises that he is the eternal servitor of the Lord. The God is the Sustainer of the jiva and not the vital breath. Although it is impracticable for a jiva to know God Who is very very Esoteric yet a preceptor graciously disperses the ḍarkness of the soul of a sincere disciple and endows him with Intuitive Wisdom which gives him a Subjective Realisation of the Supreme Reality. Therefore as there should be a practical preceptor so also the disciple must be having all the qualities that are required for devotion to God. Those who are blessed by a perfect preceptor and accordingly lead a life of intense devotion to God they in due course getting self-realisation go to the Abode of Peace and render eternal service to the Lotus Feet of the Lord. Whereas those having gained this human birth do noṭ take recourse to devotion to God go to the cycling of births and deaths in different species as per their Karma.

Next in the third Valli (Chapter) of the 2nd Division we find: The *samsār* is compared with an Ashvattha (pipul tree) having its roots above and branches below. Almost similar statement is given

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in the Gitā.[1] Vishnu is the Efficient Cause of the creation. He is the Sustainer and His unshakable law is obeyed by all. The sun-god, fire-god, air-god, Indra and Yama all of them carry out their duty at His command. Sri Vishnu is the Lord of all Energies, He is the Lord of all Lords and He is the Ruler and Regulator of all beings. Non can dare to trespass His Law. Any human being before the fall of this body if by dint of devotional fervour realises Sri Hari then getting rid of this world after the death he enters into the Abode of Peace—Sri Vaikuntha and gets the eternal servitorship of the Lord. Whereas without culturing such a life of devotion when one departs from this world he gets repeated births in different species.

The significance is that all the three methods of religious paths are referred to here, but they have their culmination in devotion to God. The first prayer of Nachiketa to Yama relates to Karmayoga getting the boon thereof dharma, artha and kāma; the second prayer is of unperishable acts culminating to Jnāna-system and Yoga-system that of realisation of all-pervasiveness of Brahman and Paramātmā (Indwelling-Monitor of soul). And finally in the third prayer he learns the immortality of soul in devotion to the Supreme Lord Who is Sat-chit-ānanda and Who is the only Object of worship by all including the devatās of heaven and Who is the Paramount Controller of everything.

1. vide XV. 1

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श्री श्री गुरु गौरांगौ जयतः

कठोपनिषद्

KATHA-UPANISHAD

(Krishna Yajurvediya)

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om saha nāvavatu saha nau bhunaktu
Saha viiryam karavāvahai |
Tejasvi nāvadhitam astu
Mā vidhvishāvahai ||
Om shāntih shāntih shāntih || Harih Om ||

Invocation

Translation :- In relation to servitor and Service with the God-head the preceptor alongwith his disciples prays : "May the Supreme Lord protect both of us. May He be gracious upon us both, may we both exert to find out secret meaning of the Scriptures, make us illumined and let there not be any malice between us and let there ever remain Divine Peace inside and outside through power of Brahmavidyā."

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Division—I

CHAPTER (VALLI) I

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥१॥

Aum usan havai vājasravasah sarvavedasam dadau, |
tasya ha Nachiketā nāma putra āsa || 1

Translation :- Vājasravasa desirous of heaven, gave away (in a sacrifice) all that he possessed ; he was having a son Nachiketā by name.

Purport :- Vājasravasa, the protagonist of ceremonialism does every sacrifice aspiring after earthly and heavenly gains only. Whereas Nachiketā in whom there is a dawn of awakening of dormanting soul seeks his spiritual wisdom. Although Vājasravasa performs Viswajit yagna in which he is required to sacrifice of all his possessions and wealth yet we will be knowing from the third shloka that the gifts which he does are unworthy and so the hypocrisy of the father hurts the genuine God-believer son Nachiketā i.e. a man in whom faith in God is originated can easily understand the hypocrisy of a karmi and althouth he may be a child yet gives a good lesson to such a protagonist of an external ceremonialism. 1

तꣳह कुमारꣳसन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥२॥

Tam ha kumāram santam dakṣhināsu
niyamānāsu sraddhā avivesa so amanyata || 2

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Translation :- While the gifts (of such decrepit cows) were being taken for offering to the priests Nachiketā although still a mere boy suddenly got cognition of intiutive wisdom (*shraddhā*) and he thought—

Purport :- Nachiketā having got *shraddhā*: that is the spiritual faith which never wavers in doubt, and which is the unshakable belief in the Reality of the imparts of the Shruti-Scriptures. *Shraddhā* is the cognition of Intuitive Wisdom of the soul which is the basic virtue necessary for the gradual development of Rati-Bhakti—without it no final Subjective-realisation of the Supreme Truth can be possible. Therefore the Shruti tells in the beginning that Nachiketā imbibed such *shraddhā* that would be enabling him to go to Yama and get enlightened in the esoteric aspect of spiritual life, as would be narrated in the sequel. Therefore he felt pity upon his father for his hypocrisy of external ceremonialism. Generally shallow-minded orthodox believers of Vedas think that the sacrificial-religious rites of the Brāhmanas are the pursuits of life's gain having the prominent motives of earthly and heavenly better pleasures. But the *shruti* (Upanishad) affirms us a plane of full cognition of soul. 2

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥३॥

Pitodakā jagdhatrinā dugdhadohā nirindriāh, |
Anandā nāma te lokāstān sa gachchati tā dadat‖ 3

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Translation :- One who donates as gifts such decrepit cows which had taken water for the last, which had finished eating grass for ever, which would be unable to give milk any more and would calve no more for him verily miserable are the worlds to which he will go.

Purport :- In this expression of Nachiketā it is clearly understood what a hypocrisy of a protagonist of ceremonialism and the utter inadequacy of a formal heartless ritualism. Although one may think, as it was stated in the 1st Mantra that he (Vājashravasa) gave away all that he possessed but whatsoever the sacrifice may be without complete self-surrender to the Supreme Divinity the worlds that are attained by dint of the merits of such acts will be joyless and transient. 3

स होवाच पितरं तात कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तꣳहोवाच मृत्यवे त्वा ददामीति ॥४॥

sa hovācha pitaram, tāta kasmai mām dāsyasiti, |
dvitiyam tritiyam tam hovācha mrityave tvā
dadāmiiti || 4

Translation :- Nachiketā said to his father, "Father, to whom wilt thou give me?" He repeated thus a second and a third time, the (enraged) father said, "unto Death shall I give thee".

Purport :- Nachiketā now realises what a hypocrisy of such a protagonist of heartless ritualism then what good he can expect from such a father as it is said[1] "A preceptor is no preceptor, a relation is

1. Bh. V. 5.18

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no relation, a father is no father, a mother is no mother, a deity is no deity, nor is a husband as such, who are unable to redeem their pupil, relation, son, worshipper or wife (respectively) fallen into the whirlpool of transmigration." Therefore to remain with such a father is for nothing but waste the life and finally meet the death. So better, now itself, I should ask my father whether ultimately I should be put to the jaw of the death or taken beyond death—with this motive behind he asked his father, "whom wilt he be offered?" His father felt it an impudence of such a young boy and in a common way of rebuke he with a great anger replied: "unto Death shall I offer thee" Whether he pronounced it or not such fathers who do not look for true welfare of their children in putting them to Devotion to God really send their children ultimately to the jaws of Death. 4

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किꣳ स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥५॥

Bahunām emi prathamo bahunāmemi madhyamah, |
kim svid yamasya kartavyam yan mayādya
karishyati || 5

Translation :- Nachiketā ponders over, "Of many (among the disciples or sons of my father) I go as the first; of many I go as the midmost. What duty towards Yama will be accomplished today through me"?

Purport :- Nachiketā pondered over, "My father out of anger and in a way of rebuke cursed me unto death. But what fear should I have? Am I the first

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to go to Yama nor will I be the last to meet death. Many have gone and many will remain after me. So I may be the midmost. But when I feel cognition of my soul therefore among his sons and disciples I am the first to be fearless knowing that my soul is immortal free from death. Better I should leave this protagonist of hypocritic ritualism and on meeting the Lord of Death, that psychophysical vehicles animated by the spirit are determined by the law of karma and subject to death but he who knows himself as the spirit, and not as the psychophysical vehicle is free and immortal". 5

अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥६॥

Anupasya yathā purve pratipasya tathāpare, |
sasyamiva martyah pachyate sasyamivājāyate punah || 6

Translation :- Turning towards father Nachiketa says him: "Do consider in order to how it was with those ancestors who went before, look forward to how it will be with those who are now and come hereafter. Every mortal being withers like corn and springs up again like corn" (none escapes death).

Purport :- Now naturally Nachiketā's father due to affection and affinity to his son reposes himself for the pronouncement of the curse and feels himself in a horns of a dilemma how to get it withdrawn. Studying the heart of his father the fearless Nachiketā promptly consoles him, 'Bho father, remember, ancestors have gone and everything is subject to death. After all, life is at best transitory. Death is

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not all and rebirth is a law of nature. As corn ripens and falls again it grows. In the same manner man goes round the cycle of births and deaths. So he persuades his father to keep his pronouncement. If one does not gain fearless life-eternal, survival is intractable. 6

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैताःशान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥७॥

Vaisvānarah pravisatyatithir brāhmano grihān |
Tasyaitāmshāntim kurvanti hara vaivasvatodakam || 7

Translation :- A Brahmana guest who is like a fire enters into the house (of a lucky one), man appeases him with offering. Bring water, O son of the Vivasvat (Sun-god).

Purport :- Here although the statement is not so clear yet from Brāhmana anecdotes we find Nachiketa goes to Yama's abode at the command of a divine voice. He waits for three nights as Yama went out and on return perhaps Yama's wife or the elders inform him about the presence of Nachiketā, a Brāhmin and advises him to extend hospitality just due to a guest.

Shāntim kurvantisantah : A Brāhmin guest is like fire-god (Vaisvānara) to a householder because fire-god is the mouth-piece for all Vedic rituals. So to make him pleased is to welcome one's own happiness. Therefore Vedic Rishis have made the custom for a householder to honour a chance-guest offering first water (*pādyam*) to wash his feet, then a seat, next worshipping him with a respectful offering of

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arghyam, i.e. flowers etc. and then he should be satisfied by food and other gifts. Here too Yama is advised to do the same towards Nachiketā, a Brāhmin guest at his door. 7

आशाप्रतीक्षे सङ्गतꣳ सूनृतां चेष्टापूर्ते पुत्रपशूꣳश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

Āsā pratiikshe sangatam sunritām cha
istāpurte putra pasumscha sarvān, |
etad vrinkte purushasyālpamedhaso
yasyānoshnan vasati brāhmano grihe || 8

Translation :- In whose house a Brāhmana guest is kept unfed the householder looses his hopes and expectations, good company and joy in life, the fruits of sacrifices and good deeds ; and children and cattle too are taken away from such a person of foolishness.

Purport :- A guest should be treated as per a deity therefore he must be treated properly as per the custom and manner stated in the purport of the previous shloka. A guest should under no circumstances be neglected. But the characteristic of such a guest is given in Bhāgavat, "The exalted devotees roam about for true well-being of men who are fondly attached to the household life and distressed in mind and not for otherwise."[1] 8

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥९॥

1. Bh. X. 8.4

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Tisro rātrir yad avātsirgrihe me anashnan
brahmannati thirnamasyah |
Namaste-astu brahman svasti me-astu
tasmāt prati trin varān vrinishva || 9

Translation :- Approaching Nachiketā Yama appeases him : O Brāhmana, since thou, a venerable guest, have stayed in my house for three nights without food, first of all my obeisance to thee and may good betide me. Therefore for that thee may ask for three boons from me.

Purport :- Generally people who all are religiously disposed but having no cognition of Intuitive Wisdom of soul perform sacrifices with greater austerity for dharma, artha and kāma representing here three nights' fasting. But when a lucky soul as Nachiketā here, transcends opaque glamour of such transitory gains, the preceptor (Guru) appears in order to operate upon his eyes with collyrium of Divine Wisdom for having vision of the Divinity. Yet Guru tests whether the aspirant-disciple desires for dharma, artha and kāma or something superior to that. 9

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभि मृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥१०॥

Sānta-sankalpah sumanā yathā syād
veetamanyur gautamo mābhimrityo |
Tvat prasrishtam mābhivadet pratita etattrayānām
prathamam varam vrine || 10

Translation :- Nachiketā then says : "O god of Death, As the first of the boons I desire that my

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father (Gautama) may be comforted, that he may be kind and free from anger towards me and that he may recognise me and greet me when I shall be sent back home by you."

Purport:- It shows that a devotee of God is never ungrateful to anyone. Even though Nachiketa's father sent him to Death but his compassionate heart prays as a first boon to have his father comforted and be free from anger. He wants to go back to his father without any grievance or malice against him and to be recognised as his affectionate son. Same thing we find when Sri Prahlāda was repeatedly requested by Bhagāvan Nrisimhadeva to beg boons his compassionate heart begged for the true spiritual welfare of his father Hiranyakasipu who caused him untold suffering.[1] 10

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखꣳरात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्यु मुखात्प्रमुक्तम् ।।११।।

Yathā purastād bhavitā pratita
auddālakirārunir mat prasrishtah |
Sukham rātrih shayitā vitamanyustvām
dadarsivān mrityu mukhāt pramuktam || 11

Translation:- Sri Yama in reply said: "By dint of my grace Auddalaki, the son of Aruna (thy father) will recognise thee and will be favourably disposed towards thee as before, when ye will go back being released from the jaws of death; he shall be anger-free and will have comfortable sleep at night.

1. Bh. VII. 10.15-17

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Purport :- On Nachiketā's return from Death his father Auddalaki will realise that one can become deathless by having cognition of soul and also having chanced to associate himself with such a cognizant soul his sleeping soul will get enlightenment and therefore will be free from malice and feel peaceful. Nachiketā's father is also known as Gautama, Auddalaki, Āruni and Vājasravasa. **11**

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥१२॥

Svarge loke na bhayam kimchanāsti na tatra tvam
na jarayā bibheti |
Ubhe tirtvā shanāyāpipāse sokātigo modate
svargaloke || **12**

Translation :-Just for the second boon Nachiketā says: "In that Divine World *Svarga-loka* where there is no fear whatsoever, thou art not there (i.e. god of death cannot assess there), no fear of senility there, tides over both hunger and thirst and miseries too ; one rejoices Bliss at that World of Divinity.

Purport :- Generally *svargaloka* denotes heaven of gods but we know that *svarga* is not free from fear as time and again asuras invaded it, secondly, the gods of the heaven are subject to death and they are also subject to hunger and thirst.

Whereas the Svarga-loka which is referred to here is specifically characterised as free from death, hunger, thirst and miseries and one who goes there rejoices Bliss. Therefore this Svarga is as it is stated:

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"Satram Svargaya lokāya sahasra samamāsata"[1] on commenting this 'svarga' Sridharaswāmi writes *"Svah svarge giyate iti svargayo Harih sa eva lokah bhaktānām nivāsastāna tasmai tat-prāptaya ityarthah"* here *svarga* denotes the Abode of Sri Hari (the Supreme Lord Sri Krishna or Vishnu) which is the Resort of pure devotees. This also annotated by Sri Viswanātha Chakravarty; Sri Rāmānuja in his commentary on R.V.[2] says that *svarga* is the Abode, gained after Mukti *"svarga-shabdo moksha-sthāna-parah"*. 12

स त्वमग्निꣳस्वर्ग्यमध्येषि मृत्यो प्रब्रूहित्वꣳश्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ।१३॥

Sa tvam agnim svargyam adhyeshi mrityo
prabruhi tvam shraddadhānāya mahyam |
Svargalokā amritatvam bhajanta etaddvitiyena brine varena || 13

Translation :- Thou knowest, O lord of death, of that Agni, (here the Supreme Source of Energy Viz., Sri Hari) who leads to that Svarga, the Eternal Abode of Bliss. Be pleased to narrate all about Him as I regained full faith in Him—how the dwellers in that Abode of Bliss attain immortality. This I pray for as the second boon to me.

Purport :- (1) Agni : means yajna-agni. In Tantrasāra : *Yajno Harih Swayam*, Shruti says : *Yajno vai Vishnu.* Bhāgavata says :[3] *Yajno Aham Bhagavat-tamah :* Myself, the Supreme Lord is the Yajna.

1. Bh. I. 1.4
2. IX. 113
3. Bh. XI. 19.39

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(2) *Amritatvam bhajanta:* those who dwell at that *Svarga* they become immortal and enjoy eternal Bliss. So here it is very very clear that Svarga-loka is the Transcendental Abode of the Supreme Lord.

Knowest thou, O lord of Death: Sri Yama is one of the twelve Mahājanas who all are the authority on the Science of Divinity. 13

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतन्निहितं गुहायाम् ॥१४॥

Pra te bravimi tadu me nibodha svargyam agnim
Nachiketah prajānan,
Anantalokāptim atho pratishtām viddhi tvam etam
nihitam guhāyam || 14

Translation:- Sri Yama in reply says: "O Nachiketā, I will disclose unto thee secret of that Agni (the Supreme Source of Energy) as I do know of Him Who leads one to that Abode of Bliss. Listen to me: Knowest thou that this Agni is the Means of attaining the highest Bliss of Transcendence and also the Final Resort of all and He is dwelling at the core of the heart of every being.

Purport:- Sri Yama who is one of the twelve Mahājanas well-versed in the Science of Supreme Divinity says to Nachiketā: I shall disclose the secret of Truth but you should have that reciprocating faculty to conceive of it therefore. 'nibhoda' Yes, He is the Supreme Resort for all beings and although it is the fact that He ever remains at that Svarga-loka: the Abode of Bliss-Transcendence but at the same time He dwells in the core of every heart;

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therefore you have to search for Him within your heart by dint of your cognitive Intuitive Wisdom. In the Isopanishad (18) *'Agne naya'* and in Bhāgavatam.[1] *Agnau-gurāvātmani cha sarvabhuteshu Mām pāram :* I am worshipped in the Agni." 14

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ।।१५।।

Lokādim agnim tam uvācha tasmai yā istakā
yāvatirvā yathā vā, |
Sa chāpi tatpratyavadad yathoktam athāsya
mrityuh punarevāha tustah || 15

Translation :- Next Yama narrates all about Agni (Vishnu), the Efficient Cause of all creation, he also states about the Altar fit for enkindling that Vishnu-Bhakti and the ancillary fuels and also how to apply in a practical way of life. Nachiketā reciprocates everything and repeates all as it has been explained to him. Then Yama, being satisfied at this, speaks to him again.

Purport :- Nachiketa in his second prayer begs for attaining that *Svarga-loka* which is Transcendental Abode of Bliss, those who dwell there become immortal and enjoy eternal Bliss. Yama, who is one of the twelve Mahājanas having full knowledge of Divinity and studying the sincere heart of Nachiketā unreservedly speaks to him all about the methods of culturing that *Svarga-Agni* (moods of Vishnu-Bhakti) and the Altar : the core of the transparent heart with the ancillary culture of spiritualised senses.

1. Bh. XI. 17.32

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Nachiketā who was endowed with cognitive Intuitive Wisdom could at once reciprocate that what was told to him. And on examination by Yama he could reproduce it to the full satisfaction of Sri Yama (the Guru here). It shows that Guru must examine the disciple whether he is having those divine qualities to conceive of the Divine Knowledge which is imparted to him. Srimad Bhāgavatam says[1] "The disciple should be free from pride, jealousy, sloth and attachment; he should be firmly devoted to his Guru and cool, and a seeker after Divine-Knowledge, he should not be fault-finding and one indulging in worldly talks". **15**

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ॥
तवैव नाम्ना भविताऽयमग्निः सृंकां चेमामनेकरूपां गृहाण ॥१६॥

tam abravid priyamāno mahātmā varam tavehādya
dadāmi bhuyah |
tavaiva nāmnā bhavitā ayam-agnih srinkām
chemām anekarupām grihāna || **16**

Translation :- Being pleased at the good-disposition of Nachiketā the magnanimous devout Yama says to Nachiketā, "I am pleased to offer thee another boon that henceforth this Agni will be having epithet of thy name, and also accept this necklace of various sound and colour."

Purport :- To give epithet of Nachiketā to Agni means the esoteric aspect of Vishnu-Bhakti—that of transcendental Shravana, Manana and Nidhidhyā-

1. Bh. XI. 10.6

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sana is not known to empirical knowledge, whereas when one possesses Intuitive Wisdom it is known to him.

(2) Necklace of various colour and sound i.e. a necklace beset with colourful precious gems of different Aspects of Vishnu-Bhakti which is the salutary procedure of final beatitude. 16

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ॥
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमाꣳशान्तिमत्यन्तमेति ॥१७॥

Trināchiketas tribhireiya sandhim trikarmakrit
tarati janma mrityu |
Brahmajajnam devam idyam viditvā nichāyyemām
shānti matyantameti || 17

Translation :– One who through *shravana, manana* and *nidhidhyāsana :* heard, nurtured and assimilated the *shruti* text that of the Knowledge of Prastānatraya i.e. Upanishads, Vedānta and Gitā and accordingly leads a way of life with *kāya, mana* and *vākya,* body, mind and speech easily overcomes cycling of births and deaths ; and forthwith having realised that adorable Omniscient Self-illuminating Self-manifest Supreme Brahman attains final Beatitude.

Purport :– (1) *Trināchiketah : sravana, manana* and *nidhidhyāsana ;* (2) *Tribhih sandhim etya :* that of the Knowledge of Prastānatraya viz. Upanishads, *Vedānta* and *Gitā ;* (3) *Trikarmakrit :* to act with *kāya, mana* and *vākya* ; (4) *Brahma-Yajnam :* Self-manifest and Omniscient Supreme Brahman. (5) *Brahma :* means Vedas. He who has found or passed

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through the knowledge is Brahmaja. And jna means Omniscient. **17**

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वाꣳश्चिनुते नाचिकेतम् ॥
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥१८॥

Trināchiketastrayam etad viditvā ya evam vidvām
schinute nāchiketam |
sa mrtyupāshān puratah pranodya shokātigo
modate svargaloke || **18**

Translation :- One who has learnt the three Nachiketā (as stated in previous shloka) and accordingly leads a way of life easily even before death cuts asunder the knots of the bondage and goes beyond sorrow; revels in the Blissful state of consciousness i.e. even though he lives with physical body he rejoices the final beatitude of the Transcendental Abode.

Purport :- It is clearly stated here that an unalloyed devotee of Vishnu-Krishna may get jivan-mukti : realisation of God even although he remains with physical body on this earth. **18**

In the commentary of Sri Rāmānuja Sampradāya the following extra shloka is found :

यो वाप्येतां ब्रह्मजज्ञात्मभूतां चितिं विदित्वा चिनुते नाचिकेतम् ।
स एव भूत्वा ब्रह्मजज्ञात्मभूतः करोति तद्येन पुनर्न जायते ॥

Yo vāpyetām Brahmaja-jna ātmabhutām chitim
viditvā chinute Nāchiketam |
sa eva bhutvā Brahmajajna ātmabhutah karoti
tadyena punarna jāyate ||

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Translation :- One who realising this Agni as the Self-manifestation of Brahman and Omniscient and accordingly worships Him he gets self-realisation and thereby tides over birth and death. So that is the Royal Road to lead a life towards the realisation of God.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ॥ एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥१९॥

Esa te-agnir nachiketah svargyo yam avrinithā
dvitiyena varena |
etam agnim tavaiva pravakshyanti janāsastritiyam
varam nachiketo vrinisva || 19

Translation :- Sri Yama says : O Nachiketā ! this is that Blissful Agni-Vidyā (Vishnu-Bhakti) which leads to that Abode of Eternal Bliss and those that are prayed for as thy second boon. People will call this Agni-vidyā with the epithet of thy name only. Now O Nachiketā pray for the third boon.

Purport :- Vide sl. 16. and 17 19

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ॥ एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥२०॥

Yeyam prete vichikitsā manusye-astityeke
nāyam astiti chaike—
Etadvidyām anusishtas—tvayāham
varānāmesa varastritiyah || 20

Translation :- There is this doubt regarding a man who has passed away: some hold that he

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(*jivātmā*) exists and some that he does not. This I should like to learn from you. This is the third of the boons I pray for.

Purport :- This is a very great problem not only to the rationalist but to the great philosophers who are also puzzled to know : what is the condition of the soul after death. Even great Buddha when was repeatedly asked : 'Does the *Tathāgata* survive after death or does he not survive ?'. The Buddha refused to answer this question. Leave aside the rationalists who do not believe anything beyond their occult observation even the great Sankarāchārya says : 'the soul is dissolved in the Absolute Consciousness (Brahman) as a lump of salt is dissolved in water' i.e. he justifies the absence of separate existence of the free-soul where everything becomes one Brahman. First of all we see that the jiva in bondage after death as per his *karma* travels from one body to another.[1] 'As per its egoistic development it assumes or enters into the forms of deity, man, animal, birds or other created forms.' But the soul is eternal and spiritual. Secondly, those who have cut asunder the knots of bondage and become *mukta* their souls go to that *svarga-loka*: the Abode of final Beatitude. So here the pertaining question of Nachiketā is whether the soul becomes one or keeps his separate identity in relation to the Supreme Brahman. No doubt this question we will get cleared by Yama who is one of the twelve Paramabhāgavatas, fully aware of the Science of the

1. Bh. XI. 22.36.

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soul without any contradiction latter. Anyhow here we may point out simply[1] in explaining *Brahma-Bhuyāya-kalpate*—all the commentators including Madhusudana Saraswati say that the unalloyed jiva-soul at the state of final *mukti* established in eternal servitorship to the Supreme Lord. 20

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Devairatrāpi vichikitsitam purā na hi
suvijneyam anuresa dharmah |
Anyam varam nachiketo vrinisva mā
moparotsir ati mā srijainam || 21

Translation:- Sri Yama says: Dear Nachiketā, since the ancient time even the gods had doubted on this point which is indeed, not easy to be understood —so inscrutable it is. Therefore better not to entreat me on this matter. Choose another boon—leave me from that obligation.

Purport:- Sri Yama wants to know whether Nachiketā has got patience, tolerance and pre-severance to receive the knowledge of the self. Particularly whether really he is submissive or a rationalistic egotist. In Srimad Bhāgavata[2] Sri Narada says to Dhruva: "It is hard to propitiate" Next in the Katha itself[3] we will learn: *Shravanāyāpi vahubhir yona labhyah*: Even after hearing much about it it cannot be gained, it is only by the unres-

1. G. XIV. 26
2. Bh. IV. 8.30
3. vide I. 2.7

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erved grace of Guru to a sincere disciple the secret ontology of the Divinity is disclosed.' 21

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्यकश्चित् ॥२२॥

Devair atrāpi vichikitsitam kila tvam
cha mrityo yanna suvijneyamāttha |
vaktā chāsya tvādriganyo na labhyo
nānyo varastulya etasya kaschit || 22

Translation :- Nachiketā says : 'Thou sayest O god of Death, that even the gods had doubts here, on this matter and it is not easy to understand. But another teacher (preceptor) so competent in this spiritual matter like thee cannot be had and so I deem there is no other greater boon than this.

Purport :- Nachiketā knows that even from the very beginning of human history, the secret of soul's existence after the death has ever been the question of the religion and religious life. Who can be the better instructor of this crucial matter than Yama himself, as being one of the twelve Mahābhāgavatas knowing fully the ontology of the soul. About this certainly the gods even are in doubt which truely thou also sayest that it is not easy of understanding. Therefore this is the most essential thing I seek for, kindly enlighten me in this respect unreservedly. 22

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

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Satāyushah putrapautrān vrinisva vahun
pashun hastihiranyam ashvān, |
bhumer mahad āyatanam vrinisva svayam
cha jiva sharado yāvad ichchasi || 23

Translation :- Sri Yama says : Nachiketā, you better pray for sons, grandsons who will live for a hundred years; cattle in plenty, elephants, gold and horses; choose vast expanses of land and long-life to live for as many years as you like.

Purport :- Sri Yama tempts Nachiketā again by offering best life on earth with all amenities and also as long as he wishes to live with a strong-healthy body. 23

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधिकामानां त्वा कामभाजं करोमि ॥ २४ ॥

Etat tulyam yadi manyate varam vrinisva
vittam chirajivikām cha |
mahābhumau nachiketastvam edhi
kāmānām tvā kāmabhājam karomi || 24

Translation :- You may pray for any other boon you deem fit equal to this such as wealth, long life with livelihood, and may you be the king on this wide earth, O Nachiketā, I will make you enjoy all desires. 24

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामाꣳश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या नहीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥ २५ ॥

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Ye Ye kāmā durlabhā martyaloke sarvān
kāmān chchandatah prārthayasva |
Imā rāmāh sarathāh saturyā na hidrishā lambhaniyā
manusyaih ābhirmat prattābhih parichārayasva
nachiketo maranam mānu prākshih || 25

Translation :- Further, O Nachiketā, you may pray for at your will, all the desired objects that are hardly available on this world of mortals. Here are these fair and lovely damsels with their chariots and musical instruments—the like of them cannot be won by any man. Be served by them, I readily give them to thee. But O Nachiketā, do not question me anything about the state of soul after death.

Purport :- Sri Yama tests Nachiketā again and again readily offering all the possible material and celestial pleasures for to find out whether Nachiketā is a proper and qualified aspirant with divine disposition to receive the esoteric aspects of the science of the soul. But Nachiketā has an intense desire to realise the Truth so nothing else could tempt him. He naturally knows how illusory and transitory the life on earth is.

We find[1] when Sri Bhagavān asked Muchukunda to ask boons of his choice : 'O royal sage, I shall confer on you all your desired objects,' Muchukunda replied,[2] "I do not covet any boon other than service to Thy Holy Feet, which is the highest blessing worth-coveting in the eyes of those who have nothing to call their own (that is the single-minded devotees to whom worldly and celestial gains

1. Bh. X. 51.44 2. Bh. X. 51.56

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are nothing) O Almighty Lord! for, having propitiated Thee, the Bestower of Final Beatitude, O Hari, which wise man would ask Thee a boon which is only calculated to bind the soul further? Then Sri Bhagavān said :[1] 'O great sovereign king, your mind is free from all impurities and capable of perceiving the highest Truth in that it could not be turned by offers of enjoyments, even though you were tempted with boons of your choice'. 25

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Shvobhāvā martyasya yadanta kaitat
sarvendriyānām jarayanti tejah |
Api sarvam jivitamalpameva tavaiva
vāhāstava nrityagite || 26

Translation :- Nachiketā replies: 'O Lord of Death, transient and ephemeral are all these; they wear out the vigour of all the senses of men and the whole span of life is verily short. So keep thy horses, chariots, enjoyable dance and music with thyself. (I do not covet them).'

Purport :- The objects of enjoyments which Yama readily offers to Nachiketā are naturally most tempting and alluring to a man who aspires, after sensual enjoyments but Nachiketā is not such a man to be deluded by māyā. He is a blessed soul having gained Intuitive Wisdom promptly replies to Sri Yama that all these objects are very very

1. Bh. X. 51.59

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ephemeral. The lovely and lustful damsels and other enjoyable objects destroy virtue, strength, intellect, vigour, fame and make a man forget God so he wants Immortality. 26

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manushyo lapsyāmahe
vittamadrākshma chettvā
jivishyāmo yāvdisishyasi tvam varastu
me varaniyah sa eva || 27

Translation :- Nachiketā further says : 'Man never gets satisfied with wealth (material gains). I know, when I met thyself, by thy grace all wealth will be available to me as long as thou art in power. But that alone is the boon which I have chosen before and I pray for that vidyā of the soul and nothing else.

Purport :- A single-minded devotee of Sri Hari is known as *vānchākalpataru* wish-yielding tree i.e. he holds the power to give any gift that is prayed for. So Nachiketā is sure that he could get any boon fulfilled if he would so wished it from Yama who is a *paramabhāgavata* but he knows that wealth or any other such gains could bring no ever-lasting and abiding bliss to him so his prayer is for the knowledge of immortal soul. 27

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥ २८ ॥

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Ajiryatām amritānām upetya jiryan
martyah kvadhasthah prajānan |
Abhidhyāyan varnarati pramodān
atidirghe jiviteko rameta || 28

Translation :- What mortal decaying here below and coming to know of the undecaying nature of the immortals would ever delight in too long a life, thinking of the pleasures which arise from beauty and love ?

Purport :- One who is aspiring after the realisation of immortal life cannot be tempted by passion and greed. This verse alongwith previous two clearly testify how deeply Nachiketā is convinced of the utter littleness of sense-pleasure and the fleeting nature of life. So he is determined not to ask anything short of what would make him immortal. We find in Srimad Bhāgavatam[1] 'what happiness can be derived from wealth, or what joy can one get from the possession of houses, children, friends and cattle, being transient as they are.' 28

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

Yasmin idam vichikitsanti mrityo yatsām
parāye mahati bruhi nastat |
Yo-ayam varo gudham anupravisto nānyam
tāsmān nachiketa vrinite || 29

Translation :- O Lord of Death, enlighten me (us) that *ātmatattva* what is there after liberation

1. **Bh. XI. 3.19**

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from where there is no return that about which people have doubt. Nachiketā does not want anything else than that boon which is mysterious and incomprehensible one.

Purport :- *Sāmparāya mahati* what is there after liberation from where there is no return. Knowledge after liberation is the utmost importance —its right comprehension demands a highly trained mind and intuitive wisdom which alone give Subjective Realisation. Unless one possesses the requisite qualifications such as dispassion for all enjoyments, and thirst for eternal Truth for which Sri Yama tests Nachiketā with so many temptations that none is capable of reciprocating properly this ontology of *ātmatattva* after liberation. Bhāgavata says[1] 'Such a competent Guru is really the very grace-embodiment of the Supreme Lord and the very merciful guide—from him one should learn about Bhāgavatadharma viz. about the Supreme Reality, one's ownself as well as the path of devotion.' By constant service to Guru without any ulterior motive the Almighty Sri Hari is pleased Who gives Himself away to such a faithful and loyal servant. 29

1. Bh. XI. 3.22

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Division—I

CHAPTER (VALLI) II

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषꣳसिनीतः ।
तयोःश्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

Anyach shreyo-anyad utaiva preyaste ubhe nānārthe purusham sinitah |
Tayoh sreya ādadānasya sādhu bhavati hiyate-arthād ya u preyo vrinite || **1**

Translation:- Sri Yama says: 'There are two methods: one, a path of spiritual well-being and the other a path of sense-pleasure. Different, indeed, are the purposes of the two—although both bind a man. Of these two it is well for him who takes recourse to the path of spiritual well-being whereas he who chooses the path of sense-pleasure loses the very object or purpose of human life.

Purport:- Now, finding in Nachiketā all the requisite qualities of reciprocating the Divine Knowledge *paramabhāgavata* Yama explains the secret of Divine Knowledge to him. Every being is given two ruling and directing principles, whose guidance one has to follow whether they may lead to the path of sense-pleasure or to the other path that of one's spiritual well-being which bestows final beatitude.

(ii) *Ubhe.....sinitah:* both bind a man i.e. the path of sense-pleasure infatuates a man to the mundanity whereas a man who follows the path of spiritual well-being is gradually infatuated to the Transcendental Qualities of Sri Hari when they are

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unfolded as we find *ātmarāmāscha munaya.*[1] 'Even sages who are *ātmarāma* they too are infatuated with unalloyed loving devotion to Sri Hari'. Here it is clearly hinted by *paramabhāgavata* Yama that mere 'liberation' (the final prospect of the Absolutist or monist) is not the be-all and end-all of the life, whereas after liberation the soul must gain intense infatuation of loving-devotion towards the Lord of Love-Transcendent. This point will come in course of the narration. One who chooses the sensual pleasures loses the goal of life, undergoes various sorts of miseries, sorrows and troubles and is caught in the cycle of births and deaths whereas one who treads on the path of spiritual good attains final beatitude. But a lucky one alone can tread on the path of spiritual well-being as it is stated[2] 'By dint of some unknown spiritual virtue, a jiva when comes about to an end of his endless journey of cycling births and deaths, he per-chance meets a devotee of the Supreme Lord Sri Hari and forthwith such a salubrious company of the devotee engenders devotion to the Lotus Feet of the Lord which is the summum bonum of life'. In the Srimad Gitā also Sri Arjuna asks[3] 'Lord Krishna, tell me without reserve what is essentially spiritual and Transcendental way of life'. **1**

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसोवृणीतेप्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

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1. Bh. I. 7.10
2. Bh. X. 51.53
3. vide 11.7

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Sreyascha preyascha manusyametastau samparitya vivinakti dhirah,
Sreyo hi dhiro-abhi preyaso vrinite preyo mando yogakshemād vrinite 2

Translation :- Every man is given two ruling and directing principles whose guidance one has to follow whether he may lead a life to the path of sense-pleasure or to the other path of spiritual well-being. The wise (who possesses cognition of intuitive wisdom) however rightly weigh these two and distinguishing among the two, takes recourse to the path of spiritual well-being but a deluded man for the worldly gains prefers the path of sense-pleasure.

Purport :- Just as a swan collects the milk alone from the water-mixed milk so also a man of Divine-Wisdom distinguishes the *shreya* and *preya* and follows the path of spirituality but the man whose intellect is robbed off due to the deluding potency of māyā runs after *preya*: transitory sensual enjoyments and thereby becomes ever deprived from eternal Bliss. Srimad Bhāgavatam says[1]: *Shreyo :* 'the fundamental principle of unalloyed devotion to Sri Hari.' Further in Bhāgavata Bhagavān says[2] 'How could that happiness fall to the lot of those who have set their minds on sense-delights—the happiness which is enjoyed by one who has fixed his mind on Me and expects no gratification from any other source.' Further :[3] 'therefore, a wise and intelligent person, without giving much heed to the suffering or pleasure

1. vide XI. 14.9
2. Bh. XI. 14.11
3. Bh. VII. 6.5

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of life should strive from very boyhood, after his eternal spiritual well-being until the corporeal body becomes enervated and fall a prey to all sorts of diseases due to decrepitude'.[1] Further, 'having critically and thoroughly studied all the three Vedas Brahmā came to the final conclusion that, that alone is the true significance of highest merit, by which one develops exclusive devotion to Sri Krishna Who is the very yearning of the soul.'[2] Besides 'those who, abandoning the path of unalloyed devotion to Thy Lotus Feet (Sri Krishna), the Source of true spiritual well-being, labour for dry abstract knowledge for its own sake, toil in vain like those who pound empty husks of paddy.' **2**

स त्वं प्रियान्प्रियरूपाꣳश्च कामानभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

Sa tvam priyān priya rupānscha kāmān
abhidyāyam nachiketo-atyas trākshih |
Naitām srinkām vittamayim avāpto
yasyām majjanti Vahavo manushyāh || **3**

Translation :- Dear Nachiketa, thou art most fortunate and blessed, indeed, as hast thou renounced all those pleasures that are delightful, and also those pleasant in appearance, having discriminated them all. Thou hast not gone to the path that leads to wealth in which people are engrossed.

Purport :- Sri Yama could understand that Nachiketa's kingdom is not of this world but his

1. Bh. II. 2.34 2. Bh. X. 14.4

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yearning is for the transcendental Bliss. The path of wealth trodden by the ignorant in which people come to grief, sink down and ultimately perish. Bhāgavata says[1] 'When such is the consequence of body liable to be devoured by dogs and jackals, besides transient and perishable, then what to speak of the transience of relations, such as sons, wife, house, wealth, friends, and relatives, kingdom, treasury, elephants, ministers, servants, intimate kith and kin and similar objects of love and affection.' What good they can bring. 3

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्तः ॥ ४ ॥

Duram ete viparite vishuchi avidyā
yā cha vidyeti jnātā, |
Vidyābhipsinam nachiketasam manye na
tvā kāmā bahavo-alolupanta || 4

Translation :- Sri Yama further says : — The *avidyā* or the path of sense-enjoyment and the *vidyā* the path of spiritual well-being are wide apart and leading to divergent denominations—so the wise have known : and methinks you Nachiketa, aspirs after the *vidyā* the path of spiritual wisdom for even all offer of enjoyments could not tempt you.

Purport :- Here the path of sense-pleasure has been rightly denoted by *avidyā* ignorance as it is based upon the false conception of the self whereas *vidyā* : path of spiritual wisdom leads one to the realisation of the self or final beatitude. Therefore

1. vide VII. 7.45

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vidyā and *avidyā* are like light and darkness. In Srimad Bhāgavatam[1] we find, 'So long one does not cut asunder the knots of this worldly bondage the path of self-realisation is a far cry: therefore one must with utmost care try to overcome gradually the temptation of this world.'

Further[2] says: 'This human body does not deserve to be given up to sensuous pleasures which are a source of misery and which are enjoyed even by swine, dogs and other animals that feed on ordure. It is worthy of being taken recourse to the path of sublimity which makes oneself purified and finally leads to everlasting Bliss in realisation of the Supreme Truth.' 4

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Avidyāyām antare vartamānāh svayam
dhirāh panditam manyamānāh, |
Dandramyamānāh pariyanti mudhā
andhenaiva niyamānā yathāndhāh || 5

Translation :- Men under ignorance or delusion of *māyā* bethink themselves as steady and wise in their own conceit; go about staggering a torturous path like blind man led by the blind.

Purport :- The men in delusion of *māyā* are entangled by attachment for sons, wife, wealth, property, house etc. and remain in the midst of thick darkness of *samsāra*; they shake like a broken

1. vide III. 31.46 2. Bh. V. 5.1

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reed buffeted by the miseries of life yet they treading the path of *karma* bethink themselves as wise due to their conceit but actually being propelled by their deceptive desires go about like a blind led by another blind and both fall into the ditch of worldliness and undergo the pains and miseries of the hellish *samsār*. Almost similar to this verse we find in Mundaka Upanishad[1]. In the Isopanishad[2] '*andham tamah pravishanti ye avidyām.....*' Those who are steeped in ignorance (nescience) of māyā and without having any spiritual enlightenment taking recourse to some phenomenal object bethinking themselves to attain aspired object of life but finally fall into the region of blind darkness. In this context *avidyā* means path of *karma-kānda* or yajna of vedic rites that are performed with expectation of *dharma* (piety), *arṭha* (wealth), and *kāma* (celestial enjoyment). Sri Bhagavān says in the Gitā, 'people due to their lustful desires are robbed of their intellect and thereby deprived of My Transcendental Knowledge they take recourse to petty gods and worship them by observing different vows relating to each for the procurement of their selfish ends. They are thereby thrown into the labyrinth of unsatiated endless desires'.

Sri Prahlāda says[3], 'Indeed those who are addicted to the sense pleasure and swallowing the foul sink of obnoxious worldliness, are quite ignorant of the fact that Sri Krishna, the All-pervading Over-Soul is the Supreme Goal of humanity. Like blind leading

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1. vide I. 2.9
2. vide 9
3. Bh. VIII. 5.31

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another blind they are lead to the ritualistic performances guided by Vedic words and like so many oxen they are ever bound or entangled and from which they cannot extricate themselves.' 5

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ॥
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

Na sāmparāyah pratibhāti vālam pramādyantam
vittamohena mudham |
Ayam loko nāsti para iti māni punah
punarvashamāpadyate me || 6

Translation:- The path of spiritual well-being leading to the world of Divinity is not apparent to a deluded ignorant one who is blundered by the glamour of wealth and puffed up with the pride and conceit. Such an ignorant one knows this world only and thinks there is no other and thus he falls again and again under my sway.

Purport:- Such an ignorant thinks that this world is be-all for him. Eat, drink and be merry is all in life. In Srimad Bhāgavata[1] Yama says, 'Bring to me those impious men who are averse to the joy inhering in the nectarine sweetness of the Lotus Feet of Lord Vishnu incessantly tasted by flocks of noblest swan-like unalloyed devotees of the highest order, who have nothing to call their own except Godhead; and who are connoisseures of sweetness—and also bring those who have given their heart to the delight of home life, which leads one to hell.' 6

1. Bh. VI. 3.28

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श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं नविद्युः ॥
आश्चर्यो वक्ता कुशलोऽस्य लब्धाआश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

Shravanāyāpi Vahubhiryo na labhyah srinvantoapi
bahavo yam na vidyuh, |
Ascharyo vaktā kusalo asya labdhāāshcharyo
jnātā kusalānushistah || 7

Translation :- Even many are not chanced to avail of hearing about the Means to attain the final beatitude, again many having heard of That cannot comprehend. Wonderous is he who can teach about That and skilful is the pupil who comprehends when taught by an expert preceptor.

Purport :- Yama, a *paramabhāgavata* clearly declares the truth that the seeker of final beatitude is very very rare among men although the human beings are specially endowed with getting possible chance. Gitā[1] also says, 'Among the thousands of men some rare souls strive to realise Me...' The task is very difficult for being non - comprehensible to the empiricist. But one who has Intuitive Wisdom he alone can impart the Divine Knowledge and accordingly one who possesses intuitive wisdom alone can have Subjective Realisation on hearing. Rare is the teacher and also the taught.

Sriman Mahāprabhu says,[2] 'If Krishna bestows His Blessings unto a fortunate person, Guru as monitor of the soul makes him understand' In Srimad Bhāgavatam[3] 'Appearing in the form of the

1. Gita VII. 3
2. C.C.M. XXII. 40
3. vide XI. 29.6

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preceptor outside and in the form of the Indwelling Monitor in the heart it is You (Lord) Who drives away impurities and show them (the devotees) the real path to attain to Thy Ever-Blissful Realm' Further Gitā says[1] 'He that sees, hears and speaks of Him is the most wonderful man of good disposition indeed ; he is the rarest among thousands'. So a mystic alone can speak about God in Reality and the pupil who has imbibed sufficient spiritual wisdom alone can reciprocate the Narrations of the Transcendental Glories of the Supreme Lord spoken by a mystic. 7

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ॥
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narenāvarena prokta esha suvijneyo
vahudhā chintyamānah |
Ananyaprokte gatiratra nāsti aniyān
hyatarkyamanupramānāt || 8

Translation :- The Transcendental Glories of the Supreme Truth when taught by an ego-centric man still engrossed in *māyā* can never be known in reality even though often they are pondered upon. Unless taught by one who is dove-tailed in His Transcendental Service, there is no other means to learn about Him for, whole spiritual Matter is inconceivable to the gross senses, being subtle than the subtle and transcendental in character.

Purport :- In the Gitā[2] Sri Krishna, the Supreme Lord par-Excellence says, 'Not knowing My Supreme

1. Gita II. 29 2. vide VII. 24

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Condition of existence which is imperishable and unsurpassed, those persons, who are ignorant being deluded by *māyā* know Me not; not to speak of the worshippers of minor gods, even those jnānis are quite ignorant of transcendental features of Mine.' 'But who can know Me, whom Brahmā in his panegyric to Me addressed thus[1] 'Nevertheless, O Self-effulgent Lord, he alone who is blessed with an iota Grace of Thy Lotus Feet can in fact realise the essence of Your Glory, none else, even if they are in quest of Thy Truth for aeons on the strength of their empiric knowledge.'

Atarkyam:- in-conceivable, not conceivable to the gross material senses but that can be immediately apprehended through intuitive wisdom. So neither inference nor reasoning can be taken as a path to spiritual welfare. They are incapacitate to comprehend anything about Transcendentalism. **8**

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।।
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

Naishā tarkena matirāpaneyā proktānyenaiva
sujnānāya prestha, |
Yām tvamāpah satyadhritirvatāsi tvādrik no
bhuyān nachiketah prustā ‖ **9**

Translation :- Bho, most affectionate Nachiketā, this cognition of intuitive wisdom that thou hast obtained cannot be attained by reasoning or by Inductive process ; it becomes easy of comprehension indeed, when taught by one who is a mystic in the

1. Bh. X. 14.28

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Lore of Divine-Love-Philosophy. Thou art of true resolve indeed, We cherish to have such inquisitive disciple like thee.

Purport:- Unless the potentiality of the dynamo of our soul is surcharged with the spiritual impulse coming from a God-realised person, it is impossible to attain the realisation of God-head in reality. So reasoning or Inductive Process can never lead us to illumination of soul. In Srimad Gitā[1] we find: 'To have spiritual realisation or Transcendental Knowledge one should with submissive spirit, with honest enquiry after Truth and with obedient temperament approach the preceptor who is *tattvadarshi* well-versed in Transcendental Knowledge and adept in Divine-lore and specially who visualises God, the Supreme Personality.' Bhāgavata says,[2] 'Most fortunate one who is sincerely desiring to gain the highest blessedness must take resort to a spiritual Guru who is well-versed in the sastric-lore and an adept in the confidential Loving service to the Supreme Lord and thereby having a control over his mind and senses'. **9**

जानाम्यहꣳ शेवधिरित्यनित्यं न ह्यध्रुवः प्राप्यते हि ध्रुवं तत् ॥
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मिनित्यम् ।१०

Jānāmiaham shevadhir ity anityam na hi
adhruvaih prāpyate hi dhruvam tat |
Tato mayā nāchiketas chito-agnirani-tyair
dravyaih prāptavān asmi nityam || **10**

Translation:- I know, worldly treasures are transient and verily the immutable Eternal Object

1. Gita IV. 34 2. Bh. XI. 3.21

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cann't be obtained by things which are not eternal. Therefore, by dint of enkindling the Nachiketā-fire of spiritual cognition within, I have reached the state of everlasting i.e. final beatitude.

Purport :- (i) *Shevadhih* : the worldly treasure viz. *dharma, artha* and *kāma* gained through karma. (ii) Nachiketā-fire : Pl. see Purport of 15 and 16 shlokas of 1st valli. (ch.) Sri Yama extolls Nachiketā 'you have rejected ruthlessly all earthly objects with firm resolve and withstood all sorts of temptations. You wish to attain eternal final beatitude only. This is indeed highly creditable and most laudable'. Yama himself reached the state of *paramabhāgavata* by performing Nachiketā-fire viz. unalloyed devotion to the Supreme Personality of God-Head.[1] Bhāgavata : 'These twelve (including Yama) know the essence of Spiritual Religion as taught by the Lord Himself'— esoteric, unadulterated and difficult to understand— by knowing which one gets the state of final beatitude. **10**

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरनन्त्यमभयस्य पारम्
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः
॥११॥

Kāmasyāptim jagatah pratisthām
krutoranantyam abhayasya pāram |
Stomamahadurugāyam pratistām dristvā
dhrityā Dhira nachiketo-atyasrākshih || **11**

Translation :- Bho Nachiketā, thou hast knowing well that the attainment of the final

1. vide Bh. VI. 3.21

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beatitude by realisation of Supreme Truth is the consummate fulfilment of all desires, the support of whole universe the final end of all sacrifices, the other shore where there is no fear, the most adorable and highly belauded, the exalted resort and the basis of life—hast thou rejected everything else resolved in steadfast path of spiritual realisation.

Purport :- The glory of the divine life is as such that no temptation whatsoever whether mundane or celestial can enter into the fortune of an aspirant soul and deviate him even a hair's breadth from his path of steadfast devotion. We find in Srimad Bhāgavatam.[1] 'O flawless saints ! I am asking you about what is pre-eminently the eternal well-being in human life, because in this world even half a moment's association with the saintly devotee of Lord of Vaikuntha endows the highest Treasure in life viz., Transcendental Bliss'. Further,[2] 'Unless the engrossed jivas consecrate their body, mind and soul with the feet-dust of the crest-jewel devotees of Lord Sri Krishna they cannot obtain devotion to the Lotus Feet of the Lord. The very source of cutting asunder the knots of worldly bondage is the devotional service to the Lotus Feet of Sri Krishna'. And finally what we find in the prayer of an unstinted aspirant,[3] 'the devotees who have single minded devotion to God Vishnu neither crave for the attainment of the most covetous glorious position of the creator Brahmā, nor that of Indra, god of gods,

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1. vide XI. 2.30
2. Bh. VII. 5.32
3. Bh. XI. 14.4

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far to have any hankering after the sovereignty of the world and of other ones ; and neither have any demand of possessing any mystical power or salvation. They crave for nothing but devotional service to the Supreme Lord'.[1] 11

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥१२॥

Tam durdarsham gudham anupravishtam guhāhitam
gahvareshtam purānam |
Adhyātma yogādhigamena devam matvā dhiro
harshashokau jahāti || 12

Translation :- Sri Yama says, 'dear Nachiketā, the highest Reality, the Primal God is beyond the realisation of gross senses but may be realised only through intuitive wisdom of the soul when one naturally transcends both joy and sorrow of the gross senses and physical body. That Primal God is subtlest, immanent and deeply hidden in the cave of the heart and is the Efficient-Cause of everything.'

Purport :- In answering Nachiketā's question (in 1.29) Sri Yama clearly says that the mysterious Divine Being is hidden behind the mundanity and although He is seated in the core of one's own heart yet most difficult to access by any other means except by *adhyātma-yoga :* the path of unalloyed devotion as it is stated,[2] 'One cannot realise (Me) the Supreme Truth by the practice of *astāngayoga*, *sānkhya*, gnosticism, giving gifts, sacred vows, severe austerities, sacrificial rites, exposition of sacred texts,

1. vide Bh. VI. 11.15 and X. 16.37 2. Bh. XI. 12.9

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study of Vedas and accepting ecclesiastical order, despite one's strenuous efforts.' Further,[1] 'the Supreme God is attainable only through exclusive devotion...' **12**

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयꣳ हि लब्ध्वा विवृतꣳ सद्म नचिकेतसं मन्ये ॥१३॥

Etat-shrutvaa samparigrihya martyah pravrihya
dharmyam anum etamaapya |
Sa modate modeniyam hi labdhvā vivritam sadma
nachiketasam manye || **13**

Translation :- An aspirant having heard from the holy lips of a mystic devotee about the ontology of the Absolute Truth and forthwith (by dint of unreserved grace of the devotee) having comprehending Him in reality he attains Him, the Fountain Source of Eternal Bliss and verily he rejoices. Methinks that such an Abode of eternally rejoicing Bliss is wide open unto Nachiketā.

Purport :- Sri Bhāgavata says[2] 'listening with rapt attention to soul-enlivening Narrations of My Glorious Pastimes from the lips of My devotees gives rise to unshakeable faith in Me—forthwith the evil propensities that of elevation and salvation are removed from the heart giving gradual development of *shraddhā*, *rati* and *bhāva* ultimately leading to the perfect realisation of Me, the Supreme Divinity'; Further,[3] Brahmā says, 'O Invincible Lord! those who leaving aside all attempts after knowledge of

1. Bh. XI. 14.21
2. vide III. 25.25
3. Bh. X. 14.3

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Absolute Brahman, listen to Thy Transcendental Glorious Pastimes chanted by the self-realised devotees and live a life of pure devotion in body, mind and words can easily hold sway over Thee although Thou art inaccessible to all in the three worlds.'[1] 13

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

Anyatra dharmād anyatrādharmād anyatrā smāt
kritākritāt |
Anyatra bhutāccha bhavyāccha yattat
pashyasi tadvada || 14

Translation :- Now Nachiketā asks Yama, 'Kindly tell me about that Supreme Object Whom thou beholdest beyond Dharma and adharma, as different from cause and effect and also beyond past and future viz., beyond time and space.

Purport :- Nachiketā could know that the Supreme Truth cannot be realised by any *sādhanā* whatsoever it may be but He is known only through listening from a *paramabhāgavata* like Yama. (vide. previous purport). 14

सर्वे वेदा यत् पदमामनन्ति तपाꣳसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳसंग्रहेण ब्रवीम्योमित्येतत् ॥१५॥

Sarve vedā yat padamāmananti tapānsi sarvāni
cha yad vadanti |
Yadicchanto brahmacharyam charanti tatte padan
samgrahena bravimi om ityetat || 15

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1. Here Dr. S. Radhakrishnan agrees: 'To attain Him is to gain Supreme abiding Bliss. It is not merging in a characterless absolute where all feeling fades out.

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Translation:- Sri Yama says, 'The Supreme Reality Whom all the Vedas declare, for Whom all the austerities are done and for attaining Him the aspirants live the life of a Brahmacharya — I shall speak unto thee about the Nomenclature of that Supreme Truth in brief. Knowest thou that Supreme Truth is AUM.

Purport:- *'A' kārenochyate Krishnah sarvalokaika nāyakah, 'U'karenochyate Rādhā, 'M'kāro jiva vāchakah: A: Varnānām ādi āham* (Gitā): I, Sri Krishna, the Supreme – par-excellence; *U*: His Svarupa-sakti Sri Rādhā; and *M*: the nitya-mukta-eternal pārsadas,[1] Sri Chaitanya Mahāprabhu says,[2] 'Pranava (OM) is the principle utterance of the Vedas and this Pranava is the very characteristic of the Supreme God-head Who is the only Resort of the whole universe'. In Mandukya: *Omkāra evedam sarvam om-ityetadaksharam idam sarvam'*. In Gita,[3] '*Om - ityekāksharam Brahman*'. In the Itareya Brahmana,[4] 'Om is treated as a mystic symbol representing the essence of the Vedas. **15**

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

Etatdhye vāksharam brahma, etaddhyevāksharam param |
Etaddhyevāksharam jnātvā yo yad icchati tasya tat || **16**

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1. see Isopanishad purport on Invocation Mantra.
2. C.C.A. VII. 128
3. G. VIII. 13
4. vide V. 32

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Translation :- This 'OM' is verily the Absolute Brahman Who has no phenomenal Qualities but He is the transcendental Sat- Chit-Ānanda-Vigraha one who realises Him as such achieves what he aspires after.

Purport :- 'One who spells 'OM' attains My Lotus Feet in the Blissful Realm'.[1] **16**

एतदालम्बनꣳश्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥१७॥

Etadālambanam shreshthametadālam
banam param |
Etadālambanam jnātvā brahmaloke
mahiyate || **17**

Translation :- This 'OM' is the highest Resort as well as the Supreme Means to attain the Supreme Brahman. This 'OM' unfolds the Nomenclature of the Paramount Reality, realising Whom one revels in the Abode of Transcendental Bliss.

Purport :- [2]*Om-tat-sat* denotes that one must understand that the Supreme Brahman exists and that the entire universe rests in Him and depends upon Him; thereby it is to be inferred that one must devote himself to Him and so live in his walk of life as to be in harmonious relations with Him. Taittiriya Upanishad[3] *'Om iti brahma'*; Shruti further says, *'Om ityetati brahmano nedishtanama'*. Om is the Transcendental nomenclature of the Supreme

1. G. VIII. 13
2. G. XVII. 23
3. vide 1.8.1

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Brahman !. Gopalatāpani shruti says: '*tasmāt krishna eva parodaivatam dhyāyettam rasayettam yajettam bhajet iti om tat sat*': as Sri Krishna is the Supreme Lord par-excellence therefore He is only to be meditated upon; He alone is the Object to be served; every type of offering is to be made to Him alone and His Divine Name ever to be chanted with Loving Devotion – this is imparted significantly in the utterance of 'OM-TAT-SAT'.[1] 17

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

Na jāyate mriyate vā vipaschinnāyam
kutaschin na vabhuva kaschit |
Ajo nityah sāsvato-ayam purāno na hanyate
hanyamāne sarire || 18

Translation :- When one attains the transcendental Abode of Bliss he becomes ever-free from the subjection of any birth and death. He has not come into being from anything nor he is the cause of giving birth of anything. Not only that, but also every jiva soul is unborn, eternal, unchangeable, and primeval. He does not die even when the body is mutilated.

Purport :- *Vipashchin*: the soul which has attained the Transcendental Abode of Bliss – is no doubt ever becomes free from cycling of birth and death and free from any cause and effect but also it is the very characteristic of all souls that is unborn, eternal, unchangeable and primeval and therefore

1. Further see my Gita Darshan page 201-202

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suffer no destruction even at the loss of the physical body. Here *vipashchin-ātmā* and also soul-in-bondage—the characteristic of the both is referred to as the same but soul-in-bondage due to misidentification of his self with the corporeal body makes himself subjected with the condition of the body. Therefore by dint of culturing unalloyed devotion to the Supreme Lord (OM) viz. being established in eternal relationship of Served, servitor and service one knows in reality the very characteristic of the self. We find almost identical verse in the Gitā.[1] In Bhāgavata[2]: 'the soul is eternal, free from decay, taintless, although pervades the body, knower of objects and spiritual. He assumes bodies of various species procuring the objects of senses being subjected by the triple gunas of *māyā*. 18

हन्ता चेन्मन्यते हन्तुंहतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायंहन्ति न हन्यते ॥१९॥

Hantā chenmanyate hantum hataschenmanyate hatam |
Ubhau tau na vijānīto nāyam hanti na hanyate || 19

Translation :- One who thinks himself either a cause of distruction or is subject to distruction, in both the cases he is ignorant of the true self. The soul is beyond such cause and effect.

Purport :- Sri Yama says that so long one does not realise his true self he misidentifies himself with the body. Almost similar shloka we find in the Gitā. 19

1. vide II. 19 2. vide VII. 2.22

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अणोरणीयान्महतो महीयानात्मास्य जंतोर्निहितो गुहायां ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥२०॥

Anoraniyānmahato mahiyān
ātmāsya jantornihito guhāyām |
Tamakrutuh pasyati vitashoko dhātuh
prasādānmahimānamātmanah || **20**

Translation:- (In this shloka Sri Yama speaks about the Nomenclature of the Supreme Divinity.) The Supreme Ātmā is the Subtler than the subtle jiva-ātmā. It is almost impossible to trace Him out even by *vipashchin-ātmā ;* at the same time He is the Paramount-self among all the greats, He is immanent in the core of hearts of all-beings ; one who is free from all desires of salvation and elevation but practises unalloyed devotion thereby when the merciful God bestows His unreserved Grace unto him then and then alone he easily realises the Transcendental Glories of that Supreme Divinity and naturally he then rises above all sorrows.

Purport:- *anor-aniyān :* this smallness is infinite and therefore incomprehensible but *dhātuh prasādāt* : through His Grace alone He is known. As Sri Chaitanya Mahāprabhu says : 'One upon whom the Grace of the Supreme Lord is showered he alone can sway over the Divine Personality'. So it is clearly stated here that the Supreme God is realised only when He bestows His Grace unto a *vipashchin-ātmā.*[1] **20**

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1. The same verse with slight variation occurs in Svet. Up. III 20 and] Mahanarayana Upanishad, [VIII. 3

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आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati sayāno yāti sarvatah |
Kastam madāmadam 'devam madanyo jnātum
arhati || **21**

Translation :- Although He (the Paramount-Self) sits at a place yet He moves far (remains here and everywhere), though lying down still He pervades all through in and out of the universe. It is only a favoured self like myself, who is dove-tailed in His service alone is fit to know Him in reality, who knows this Blissful God as well as the suffering beings.

Purport :- Here it is clearly stated that the Paramount Divinity cannot possibly be conceived of through empirical knowledge. Here is revealed the *achintya-shakti* of His i.e. inconceiveable potency; His attributes are Transcendental and can be conceived of only by him who is endowed with intuitive wisdom bestowed upon him by the God Himself out of His Own Prerogative. Here Yama, a *paramabhāgavata* unhesitatingly speaks to Nachiketā, the aspiring soul that it is I who knows the tattva in Reality. Though it is the very characteristic of a single-minded devotee to feel humble at the same time he cannot deny the disciple to know the transcendental plane where Guru stands and in which place the disciple is to be brought. *Vadanti tattvavidam tatvam :* one who knows the Truth he alone is competent to speak about Him and none else. **21**

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अशरीरꣳशरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu-anavasthesu avastitam |
Mahāntam vibhumātmānam matvā dhiro na
shochati || **22**

Translation :- An aspirant rises above all sorrows having realised the Supreme Reality Who is without any material body but at the same time Who remains as a Monitor within the body of every being and pervades althrough in and out of the universe.

Purport :- In Srimad Bhagavadgitā[1] : the Lord Himself says, 'Being always covered by My Yoga-māyā essential potency I do not manifest Myself to the fallen souls. For this reason the people of this world, being deluded by My external potency and hence ignorant, do not know at all My Eternal Beautiful Divine Form'. **22**

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूꣳ स्वाम् ॥२३॥

Nāyam ātmā pravachanena labhya na medhayā na
bahunā srutena |
Yamevaisha vrinute tena labhyahtasyaisha ātmā
vivrinute tanum svām || **23**

Translation :- The Supreme God-head cannot be attained by the study of the Vedas nor by scholas-

1. vide VII. 25

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ticism nor by mere listening without submissive spirit. By him (having endowed with intuitive wisdom) whom the Lord Himself chooses out of His Own Prerogative alone is attained. To such a blessed-self only the Lord reveals His Transcendental Manifestation.

Purport:- The Supreme Lord is unknowable by any other means and he whom He chooses alone knows him. Sri Chaitanya Mahāprabhu says, 'so long the Supreme Lord out of His Own Prerogative does not bestow His Divine Grace unto the most fortunate one, one cannot realise Him'. Srimad Bhāgavata[1] says, 'Those on whom the Supreme Lord bestows His Mercy, as they surrender themselves unconditionally and unreservedly to His Lotus Feet with all sincerity, frankness and wholeheartedness, can easily cross over the māyā and know Him in Reality'. Gitā says[2] 'No amount of the study of the Vedas, performances of austerities, gifts or sacrifices is of any avail in beholding this My Eternal Beautiful Form'. Bhāgavata further says[3], 'The Supreme Lord cannot be reached through yoga or *sānkhya,* liberality, sacred vows, austerities and sacrificial performances, exposition of sacred texts, study of the Vedas and renunciation.' Whereas,[4] 'the Supreme Lord can be captured only through exclusive devotion'. 23

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1. vide XI. 7.42
2. vide XI. 53
3. vide XI. 12.9
4. Bh. XI. 14.21

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नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Nāvirato duscharitānnāshānto nāsamāhitah |
Nāshāntamānaso vāpi prajnāne- nainam āpnuyāt || **24**

Translation :- Neither he who has not desisted himself from all evil propensities, nor he who is unrestrained nor he who has not taken recourse to the path of Devotion and thereby become complacent of mind, can attain the Supreme Reality eventhough he may be a gigantic scholar in shāstric lore.

Purport :- None can gain the highest good in life without a clean-life free from the abyss of māyic propensities. So long our heart is tainted with bad ideas and polluted with hatred and ill-motives against others, we are far away from godliness. So one must lead an ethical life in consonance with devotion to God when the illumination of heart by the prerogative of God Himself is gained. So long the mind is not purified one cannot have a vision of God. Some misconstrue the Gitā shloka[1] as 'even if the vilest sinner worships Me.....he should be accounted as a saint'. Therefore the spiritual and the ethical are not organically connected. The fact is that a man of sinful conduct does not take to God-worship because of his attachment to worldly enjoyments and vices. It is to be said that where is Realism there must be idealistic decoction.[2] **24**

1. vide IX. 70

2. Further refer to my Gitadarshan Pages 145-147 for further information

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यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Yasya brahma cha kshatram cha ubhe bhavata odanah |
Mrityuryasyopasechanam ka itthā veda yatra sah || **25**

Translation :- Although the Brāhmanas and the Kshatriyas are upholders of Dharma they are also subject to death. The Lord of Death himself is also at the jaws of dissolution then how one who is within the law of destruction can know where really He is ?

Purport :- How, one with his mundanity can know the Divinity who else other than one who is possessing the divine qualities as stated in the previous shloka can know the characteristic of Supreme Reality when one transcends the very death. So in this shloka Sri Yama unreservedly says that no one can know Him save and except with full self-surrender at his Lotus Feet when to the chosen one He showers His special Mercy which alone enables oneself to know Him in Reality. In the Gitā we find,[1] 'Among the thousands of human beings one tries to attain perfection in eternal bliss. Among the thousands of human beings who have attained the perfect bliss hardly one knows Me in My Prime Essence. **25**

1. vide VII. 3

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Division—I

CHAPTER (VALLI) III

ऋतं पिवन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Ritam pivantau sukritasya loke guhām
pravistau parame parārddhe, |
Chāyātapau Brahmavido vadanti panchāgnayo
ye cha trināchiketāh || 1

Translation :- There are two selves that of jivātmā and Paramātmā residing in the secret cavity of the heart, the seat of the Divinity ; among them the former enjoys the fruits of karma whereas the latter as a Monitor-self prompts the jiva-self to act upon the good deeds in the world of virtue. The knowers of Brahman speak of them as shadow and light. It is also said as such by those ideal and pious householders who maintain the five sacrificial fires as well as also those who propitiate the triple Nachiketā fire.

Purport :- Here it is clearly stated that there are two selves with their contrary natures—one is shadow and the other is light viz., one is bound and other is eternally free although they both remain in the cavity of the same body. Therefore here *pibantau* may be apparantly thought of as both the selves enjoy fruits of their deeds whereas the fact is that Paramātmā is never subjected to the karma-fruits but must be understood as per the anology of the usage of *chattri-nyāya* when two men walk under an

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umbrella, we say the umbrella-carriers go although one of them only holds the umbrella—such is the explanation given by Sri Rāmānuja and also by Srinivāsa on Nimbārka. Sri Baladeva on Gaudiya Vaishnava philosophy also speaks on this line. Sri Madhwāchārya says: 'the Lord Hari dwells in the heart of beings and accepts the pure pleasure arising from their good deeds.' More clearly we find about the existence of jiva-ātmā and Paramātmā in the same body in Shvetāshvatara[1] and Mundaka[2] and further in Bhāgavata[3] :- "Like a pair of birds although both dwell on the tree of the universe but one partakes of fruit of joy and sorrow as a result of past good and evil deeds while the other although going without food is always superior."

Guhām pravistau parame parārdhe: they both reside in the secret cavity of the heart, the seat of the Supreme Divinity. It is therefore clearly stated here that the realisation of the Supreme is not elsewhere but in the sanctum sanctorum of one's pure and untinted heart. It is in the deepest reaches of the soul that the human soul holds fellowship with God. House-holders maintain deva-yajna, pitri-yajna, bhuta-yajna, manusya-yajna and brahma-yajna; they also hold such belief of the existence of jiva-ātmā and Paramātmā and also those who propitiate triple Nachiketā-agni. Regarding Nachiketā-agni we have spoken earlier. 1

1. vide V. 6
2. vide III. 1
3. vide XI. 11.6

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यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतः शकेमहि ॥ २ ॥

Yah seturijānānāmaksharam brahma yat param |
abhayam titirsatām pāram Nāchiketam shakemahi || 2

Translation :- May we master over that Nachiketā-agni which is the bridge to cross over this samsāra for those who sacrifice, and which is the means to attain the highest Transcendental Brahman for those who wish to get the eternal Bliss.

Purport :- Nachiketā-agni, path of unalloyed devotion to the Supreme Brahman which is the bridge for crossing over the samsāra and to reach the other fearless shore of Divinity but that is possible only by those who sacrifice themselves unto Him. So unalloyed devotion is the Means as well as the End in itself.

So here in this shloka Yama at the out-set says that let us have first self-surrender and pray for God's Benediction to culture unalloyed devotion which is the means to get rid of samsāra and also the prospect of realising the Supreme Brahman thereby become fearless and immortal. Without His Grace none can teach this eternal Truth. In Bhāgavatam[1] we find, "Nevertheless, O Self-effulgent Lord, he alone who is blessed with an iota of Grace of Thy Lotus Feet can in fact realise the essence of Thy Glory ; none other can do so even though investigating for Thee for a long time all along". 2

1. vide X. 14.28

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आत्मानं रथिनं विद्धि शरीरं रथमेव च ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

ātmānam rathinam viddhi shariram rathameva cha |
Buddhistu sārathim viddhi manah pragraham
evacha || 3

Translation :- Know thy soul within as the lord of chariot, thy body as chariot, know the intellect as the charioteer and the mind as, verily the reins.

Purport :- The ontology of the self riding in the chariot is very familiar one given in different works.[1] The human body is like a chariot to take the soul, the lord of the chariot to the other shore of the samsāra. The Bhāgavata says,[2] "Having chanced to gain this human body if one does not avail himself of crossing over the ocean of this world...is a self-annihilator". 3

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

Indriyāni hayānāhur visayām steshu gocharān |
ātmendriyamanoyuktam bhoktetyāhur manishinah || 4

Translation :- The wise say the senses in the bodily chariot are like horses, the objects of senses are the paths but the soul encased within the body and subjected to the mind and senses is the enjoyer of karma-fruits.

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1. vide Svet. Up. 11.9, Jataka VI. 242. Maitri IV. 4
2. vide XI. 20.17

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Purport :- Jiva-soul-in-bondage feels himself as if the enjoyer of the sensual objects such as sound, touch, beauty, taste and smell drawn through the senses and thereby undergoes apparently through pains of samsāra, birth and death but jiva in essence is not truely affected by them but it is as it were, in a dreaming state one feels the reality of the object of dream but really it is not so.

Bhāgavata says[1]: 'The Vedas declare that the first rotating wheel (the human body) owned by the jiva which is being set in motion by māyā consists of the mind and is provided with fifteen spokes in the shape of ten indriyas and the five vital airs, three naves (three modes of prakriti), eight fellies (five gross elements, the mind, intellect and the ego), is fleeting as lightning and has God Himself for its axle." 4

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

Yasvavijnānavān bhavatyayukutena manasā sadā,
Tasyendriyāni-avashyāni dustāshvā iva sāratheh || 5

Translation :- One who is unable to restrain his mind and devoid of discriminating faculty his senses become uncontrollable like the wicked horses of a charioteer.

Purport :- If one is not endowed with divine intuition of discriminating faculty to understand the real and unreal, ephemeral and transcendent and

1. vide VIII. 5.28

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thereby does not keep full control over the mind his life becomes will-o-the wisp. Bhāgavata says:[1] "Here lies the wisdom of the wise, nay, the cleverness of the clever consists in this alone that one attains in this very life to Me, through this bogus and mortal frame". 5

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथे ॥ ६ ॥

Yastu vijnānavān bhavati yuktena manasā sadā
Tasyendriyāni vashyāni sadashvā iva sāratheh ‖ 6

Translation :- But one who is always of restrained mind with his intuitive wisdom has his senses naturally controlled like the trained horses of a charioteer.

Purport :- One who has got no devotion at the Feet of Hari how he can possess good disposition as he naturally, riding on the speediest horse of mind, roams about hither and thither. Neither by yoga nor by any other sādhana except unalloyed devotion to Sri Hari mind can be composed. 6

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

Yastvavijnānavān bhavati amanaskah sadāshuchih
na sa tadpadamāpnoti samsāram chādhigacchati ‖ 7

Translation :- One who is devoid of discriminating faculty of intuitive wisdom, has his mind

1. vide XI. 29.22

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not under control and also ever he remains impure and reaches not that final beatitude. To the contrary he enters into repeated rebirths.

Purport :- The jiva-soul who is not endowed with spiritual wisdom can not have control over his mind and moves in the labyrinth of samsāra with ever all impurity. Therefore he can not aspire for gaining in life the final beatitude. He makes himself more and more entangled in the cycle of births and deaths.

Bhāgavata says[1] : 'constant preoccupation with wealth and the objects of sense means the ruination of all the interests of man, deprived of his knowledge and wisdom through such preoccupation, man is reborn in the immobile creation. 7

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

Yastu vijnānvavān bhavati samanaskah sadā shuchih,
sa tu tatpadamāpnoti yasmād bhuyo na jāyate ‖ 8

Translation :- He who possesses discriminating faculty with intuitive wisdom and thereby having full control over his mind and untinted at heart attains that highest goal and hence never born again.

Purport :- We find in the Gitā[2]: "All worlds from Brahmaloka downwords are subjected to fall in the labyrinth of samsāra but one who has attained Me, the Supreme God-head never becomes subject to rebirth".

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1. vide IV. 22.33 2. vide VIII. 16

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Further[1] 'That is the Supreme Resort, the Abode of Me (Sri Krishna) by attaining which one knows no fall'. 8

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

Vijnānasārathiryastu manah pragrahavān narah,
So-adhvanah pāramāpnoti tadvishnoh param padam‖ 9

Translation :- The man endowed with discriminating faculty with intuitive wisdom who as a charioteer drives the body as a chariot and holds under his full control the rein of his mind as horse, never-the-less reaches to the other shore of the samsāra and attains the Supreme God Sri Vishnu, the final Resort.

Purport :- In this chapter from the 3rd mantra to this 9th mantra with the analogy of the chariot it is stated that without intuitive wisdom and regulating the mind and senses towards devotion to the Supreme Divinity one cannot get the final beatitude. This human birth has got a purpose of its own that is *'naratanu bhajaner mul'* the human body is only the chancely obtainable vehicle to take us to the other shore of samsāra and get the highest blessedness, the summum bonum of life. Sri Bhāgavata says :[2] "Therefore, O the king, with all devoutness install Sri Krishna in your heart thinking of Him with a concentrated mind while dying, you will thereby certainly attain the sumum bonum of life". 9

1. G. VIII. 21
2. vide XII. 3.49

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इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriyebhayah parā hyarthā arthebhyashchaparam manah,
Manasastu parā buddhirvudherātmā mahān parah‖ **10**

Translation:- The five subtle elements viz., rupa, rasa, gandha, shabda and sparsha known as panchatanmātra are higher than the senses, again beyond those elements is the mind, beyond the mind is the intellect but above all is the jiva-self who transcends all others.

Purport:- Superiority is graded in accordance with the subtlity from the grossness. Although ātmā is, in comparision, referred to as the most subtle vastu but we must understand all other things referred here are of prakriti or māyā, external energy of Supreme Lord Vishnu, whereas jiva-atma is not as such of aparā prakriti but chetana sentient (Tatasthā-shakti) of Vishnu that is why jiva-ātmā is referred here as Mahān[1] that is he (soul) transcendents all these gross as well as subtle elements of prakriti or māyā. In the Gitā[2] we find Lord says: "The senses are superior to mind and superior to mind is the intellect but one who is far beyond and also transcends all is the jiva-ātmā". **10**

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1. Sri Shankaracharya refers mahān-ātmā to as the great soul of the universe said to the first born of avyakta, the unmanifest, and else where as Hiranya-garbha is the soul of the Universe (R.V.X. 129.2). But Sri Ramanuja and other Vaishnava Acharyas refer Mahān ātmā to Jiva-soul.
2. vide III.42

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महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah paramavyaktam -avyaktaat purushah parah,
Purushaanna param kinchit saa kaasthaa saa
paraa gatih ॥ **11**

Translation :- Mahat-tattva, the very root of māyā-shakti is superior to jiva-soul from the point that māyā entangles the jiva soul within her fold. But Purusha i.e. Sri Vishnu is beyond māyā-shakti. And there is nothing superior to Vishnu that is the end of the journey and He is the final Resort.

Purport :- Mahat-tattva is the equilibrium state of māyā but Vishnu is the Lord or Controller of māyā and He is the Cause of all causes. He is the final Resort of all jivas. He who attains His Transcendental Abode is not born again. Why avyakta : māyā-shakti is considered superior to jiva-shakti although in reality jiva is superior to māyā as māyā is referred to as aparā whereas jiva as parā[1] but because[2] : jiva in bondage cannot over-come maya..." In the previous mantras we may be wrongly thinking that if jiva-soul can keep control over mind and senses then he can end the journey of cycling of births and deaths but in this mantra it is clearly stated that the very cause of bondage of jiva-soul is nescience or mahat-tattva or māyā which is uncrossble[3] then what is the way out? Gitā says,[4] "*Mām-eva ye propadyante*..... one who takes

1. G. VII. 5
2. G. VII. 14
3. G. VII. 14
4. vide VII. 14

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recourse to Me he alone can cross over this ocean of māyā." Therefore fundamentally there must be the Grace of God beyond all our sādhanā. In the next mantra we find. **11**

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esha sarveshu bhuteshu gudhoātmā na prakāshate, |
Dtishyate tvagryayā vuddhyā sukshayā sukshadarshibhih || **12**

Translation :- The Supreme God - head in His subtlity dwells within the heart of every jiva-soul as Monitor - self (Paramātmā) but He does not reveal Himself to everyone. It is only those wise who are endowed with intuitive wisdom can visualise Him in their soul's eyes.

Purport :- The Supreme in the Form of Antaryāmi dwells in every soul but due to nescience jiva cannot realise Him but He reveals Himself to those who are possessing divine insight and foresight by dint of culturing devotion to God. Occult power never can help us to have a vision of God. It is only through the transcendental Process of Shravan and Kirtana when our eyes are tinged with collyrium of Divine Vision the Lord shines before us. In the Gitā we find, "I am being covered by Yogamāyā, My Essential Potency and I am not revealed to all. Fools do not know My this transcendental Nature". Srimad Bhāgavata says,[1] "Lord, You are

1. vide X. 84.22

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the Supreme God-head You have concealed Yourself by Your Own Yogamāyā". 12

यच्छेद्वाङ्मनसी प्राज्ञस्तद् यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत् तद् यच्छेच्छान्त आत्मनि ॥ १३ ॥

Yacched-vān manasi prājnastad yacchejajnāna
ātmani, |
Jnānamātmani mahati niyacchet tad yacchecchānta
ātmani ‖ 13

Translation:- A man endowed with intuitive wisdom should concentrate his all other senses in his enlightened and composed mind. But the mind itself should be directed in accordance with the dictum of the divine wisdom leading to culturing the soul in devotion to the Supreme God-head where only remains the real state of tranquility.

Purport:- One must see that all his senses are guided and regulated in accordance with the prompting of his own enlightened soul in relation to devotion to God-head otherwise by no other means can one get the real state of tranquility. The veil of ego can be pierced through when senses are spiritualised with devotional fervour when the soul is rapt above and meets the God in Whom are peace and fulness. The soul must clear up all his adjuncts and enter into the depth of his spiritual consciousness where the God waits for us to meet and to speak to us.

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Srimad Bhāgavatam says,[1] "The more the soul is gaining purity by listening to and chanting My All-Auspicious Glorious Deeds and Qualities, the more the soul is endowed with spiritual insight to visualise the specific subtlest Transcendental Phenomenon of the Supreme Reality just as the eye may have the better observation when tinged with collyrium." **13**

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गपथस्तत् कवयो वदन्ति ॥१४॥

Uttisthata jāgrata prāpya varānnivodhata,
Kshurasya dhārā nishitā duratyayā
durgam pathastad kavayo vadanti ‖ **14**

Translation:- O blessed selves, arise, awake. Shake off delusion and remain souly awakened. Be enlightened by listening about Transcendental Pastimes of Supreme God from a wise man who has got Subjective Realisation of God-head by dint of his cognitive wisdom. But sharp as the edge of a razor and hard to cross and most difficult to tread is that path—so declare the wise mystics.

Purport:- There must be a call from within when sleeping ātmā who has gathered a certain spiritual virtue yet although he sleeps he per-chance hears a prompting sound from another awakened and enlightened - self who delights in

1. vide XI. 14.26

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narrating Transcendental Pastimes of the Supreme Divinity. So a compassionate mystic devotee proclaims, 'ye, thou art born as human beings arise from the quagmire of samsāra and awake from the slumber of ignorance and reach the Goal but arduous is the path of self-realisation that it requires utmost caution and cleverness to reach the Goal. Only the self-disciplined and untainted soul can reach the goal.'

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥१५॥

Ashavdam-asparsham-arupam-avyam tathāarasam
nityam-agandhavacchayat |
Anādyanantam mahatah param dhruvam nichāyya
tam mrityumukhāt pramuchyate || 15

Translation :- The Supreme Divinity is beyond the conception of mundane sound, touch, form, taste and smell that is beyond the sense-perception. He is undecaying and eternal. He is without beginning and end; He transcends the mahat-tatva i.e. māyā but eternally existing with His Non phenomenal Transcendental Characteristic. By relying upon Him one is freed from the jaws of death.

Purport :- The Supreme God - Head has no phenomenal qualities so He is above all empirical conception as He is not an object of mundanity but is the eternal Subject beyond all sense-perceptions. He is Sachidānanda Vigraha – Transcendental in all respect. He is without beginning

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or end. Therefore empirical senses become incapaciate to comprehend Him. So it is said, "God-Head is He Who has reserved His rights of not being exposed to human senses." But Vedānta Sutra[1] says "He makes His Own Manifestation out of His Own Prerogative to one who is endowed with devotion to Him". Further Vedāntasutra[2] in its commentary Sri Baladeva Vidyābhushan quotes this shloka of Katha Upanishad and states that mundanity is only refuted here whereas He possesses all Transcendental Qualities. **15**

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

Nachiketamupākyānam mrityu proktan sanātanam |
Uktvā shrurvā oha medhāvi brahmaloke mahiyate ‖ **16**

Translation :- This ancient story of Nachiketā advised by Yama one who hears from the lips of a holy man or who devoutly narrates it to the aspirant souls is belauded in the Abode of Supreme Brahman. **16**

य इदं परमं गुह्यं श्रावयेत्ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते तदानन्त्याय कल्पत
इति ॥ १७ ॥

Ya idam paramam guhyam shāvayet brhemasamsadi |
Prayatah shrāddhakāle vā tadānantyāya kalpate
tadānantyāya kaipata iti ‖ **17**

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1. vide III. 2.25 2. vide I. 4.5

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Translation :- He who recites this great mysterious narration devoutly before an assembly of intelligent devotees or at the time of Shrāddha (done for the spiritual welfare of departed souls) obtains thereby immense merit.

Division—II

CHAPTER I

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Parānchi khāni vyatrinat srayambhu - stasmāt parān
pashyati nāntarātman |
Kashchiddhirah pratyagātmānam aikshad āvaitta-
chakshur - amritatvamicchan || **1**

Translation :- The self - manifest God made the jivas as such to run after outward ephimeral sense-pleasure. Therefore one looks outwards and not within oneself —. Hence how the Supreme Divinity can be sought through the senses ! Only perchance a man having endowed with intuitive wisdom seeking life of eternal beatitude when withdraws the outer vision and looks within beholds the God in the cavity of his heart.

Purport :- Jiva-souls are created from the tatasthā shakti of God and therefore in his constitution itself there is anādi-vahirmukhatā i.e. he has got affinity towards māyā so naturally he looks outwards into the ephemeral sensuality but only a very very rare fortunate soul ripe for spiritual wisdom, with-

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draws his senses from the world and turns his vision inward; spiritual search should be from inward enlightenment and the revelation of the Divine in the inmost cavitivity of soul. We must shut our eyes (and all other senses) from its enjoying propensity to the phenomenal variety and penitrate upon the Transcendental Reality.

In the 12th mantra of the preceeding chapter we are told that the Supreme God dwells in every soul but does not shine or reveal Himself to all; occult power never can help us to have a vision of God. Lord Sri Chaitanya says, "One unto whom the Grace of God is bestowed he alone can have realisation of the Divinity" Sri Bhāgavata says,[1] 'By dint of some unknown spiritual virtue, a jiva when comes about to an end of his endless journey of cycling births and deaths, he per-chance, meets a devotee of the Supreme Lord and forthwith such salubrious company of the devotee engenders loving devotion to His Lotus Feet which is the summum bonum of ife'. **1**

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

Parāchah kāmānanuyanti vālāste mrityoryanti
vitatasya pāsham |
atha dhirā amritatvam viditvā dhruvam adhuvesviha
na prārthayante ‖ **2**

Translation :- The man who is robbed of his spiritual intellect runs after the ephemeral pleasure

1. vide X. 51.53

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and therefore falls into the snare of widespread death; whereas, a man endowed with intuitive wisdom however, do not covet anything of the phenomenon having fully established in Divinity—the life-eternal.

Purport :- There are two paths shreya and preya: man without spiritual cognition of soul runs toward outward sense-pleasure whereas man who is for shreya having imbibed spiritual cognition of soul cultures devotion to God making his all the senses spiritualised and engaged in the service of God. Due to forgetfulness of servitorship to God man runs after sensual gratification and thereby subjects himself to the cycle of births and deaths. A man of wisdom ever enjoys the eternal Bliss and never covets sensual pleasures. Srimad Bhāgavatam[1] says: 'Having chanced to gain this human birth which by dint of great good luck is obtainable, if one does not avail himself of crossing over the ocean of this world with this competent boat of human body piloted by an expert helmsman in the shape of spiritual preceptor and propelled by a favourable wind as My Grace, is a self-annihilator'. 2

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते एतद् वै तत् ॥ ३ ॥

Yena rupam rasam gandham shabdān sparshān shcha maithunan |
etenaiva vijānāti kim-atra parishisyate etadvaitat || 3

1. vide XI. 20.17

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Translation :- Jiva-soul in his state of pervertion no doubt cognises beauty, taste, smell, sound, touch and the pleasure of the sensuality—what is there that remains unknown to him? This verily is that Supreme Reality thou (Nachiketā) hast wanted to know—so says Yama to Nachiketā.

Purport :- The subtle and gross senses being insentient act at the prompting of ātmā only. Therefore it is ātmā who through the senses desires to enjoy pleasure and it is the fact that none of the ātmā who runs after ephemeral pleasure is saturated with bliss therefore something most essential is lacking in his hankering which is unknown to him. But an aspirant soul like Nachiketā verily looks forward to know the Reality Who is the final Resort for all sentient beings. That Supreme Object is distinct from virtue and vice, cause and effect—He is none but Vishnu, the final Refuge of all sentient beings and beyond Whom there remains nothing to be known. 3

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

Svapnāntam jāgaritāntam chobhau yenānupashyati |
Mahāntam Vibhumātmānam matvā dhiro na
shochati || 4

Translation :- A man of divine wisdom realises that it is the All-pervading Supreme God that presides over everything and jiva perceives either during dream-end or in the final waking-state grieves not.

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Purport:- God is the Monitor of all souls. It is He Who makes us conscious. It is said here: *svapnāntam* and *jāgaritāntam* at the end of the dreaming-state as well as the state of final waking-state which refer to (i) the worldly affairs are nothing but dreaming-state for a fallen soul because whatever he does here is like enjoyment in a dream as, 'I am enjoying a fine feast or I am awfully attacked by a tiger'—when dream goes away none of them in reality is present before the person the jiva-soul has got affinity no doubt, but he is not affected thereby in any case.[1] So when jiva-soul gets up from his slumber it is the Supreme God Who prompts him, (ii) and when jiva gets final waking-state he realises that God alone is the presiding Force behind everything where he says, '*Karisye vachanamtava*'. I shall act as per Your Will or *hridishitena yathākarosi tathā karami:* Lord, residing at my heart whatever You are prompting accordingly I act'. In Srimad Bhāgavatam:[2] 'There are three stages wakefulness, dream and sound-sleep. He alone by whom they are cognised is a man of self-realisation and goes beyond the nature'. 4

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद् वै तत् ॥ ५ ॥

Ya imam madhvadam veda ātmānam jivamantikāt, |
Ishānam bhutabhavyasya na tato vijugupsate
etadvai tat || 5

1. G. II.
2. vide VII. 7.25

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Translation :- He who knows his own self as the enjoyer of karma-fruits distinct from the Self-illuminating Blissful God, the Sustainer and Protector of all at all times residing within his inner heart—does not shrink away from Him –verily this is He.

Purport :- One who has realised his own self as well as the Supreme God Who is the Sustainer and Protector of all at all times he never looks for his own self-protection as in the Srimad Bhāgavatam Yama himself has said :[1] 'Ah, most blessed are we that have no anxiety and who are not being devoured by wolves and other carnivorous animals, for, He alone is the Protector.' Further[2] Lord says, "I shall protect from all dangers you as well as your followers and possessions. Nay, you will ever find Me present there (within your inner heart)". 5

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद् वै तत् ॥ ६ ॥

Yah purvam tapaso jātamadbhyah purvamajāyata, |
Guhām pravishya tisrantam yo bhutebhirvyapashyata
etadvai tad || 6

Translation :- One who created Brahmā by His Will-force (Icchā-shakti or sankalpa) before the creation of inanimate world and sentient beings and He Who resides in the core of the heart of every being and as a Monitor prompts them and Who keeps control over all beings—verily He is the Supreme God-head.

1. vide VII. 2.38 2. Bh. VIII. 22.35

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Purport :- *Tapaso jatamadbhyah :* from the Will-force of the second Purusha (Garbhodakasāyi Vishnu) came out Brahmā, and that was the first creation before any-other one. Thereafter started first from water etc. Sri Gitā says[1] 'God is seated in everyone's heart directing them to revolve according to their karma by His māyā, seated as those beings are in the vehicle of the body'. 6

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद् वै तत् । ७॥

Yā prānena sambhavathyaditirdevatāmayi |
guhām pravishya tisthantim yā bhutebhirvyajāyata
etadvai tat || 7

Translation :- The jiva-soul who is abiding with vitalbreath (pranavayu) and enjoying the karma-fruits prompting the senses to lord over the elements but the Monitor-Soul Who dwells within the jiva-soul is the Efficient-cause of the creation of the universe-(the soul of the gods)—He is verily the Supreme.

Purport :- In Srimad Bhagavatam[2] : just as one sun appears differently in different pots of water, so too one Paramātmā dwelling in all jiva-souls appears as different to a spiritually ignorant person. 7

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतत् वै तत् ॥८॥

Aranyornihito jātavedā garbha iva subhrito
garbhinibhih |
Dive diva idyo jāgrivadbhirhavishmadbhirmanusyebhir-
agnih etadvai tad || 8

1. vide XVIII. 61 2. vide I. 9.42

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Translation :- The sacrificial fire is ignited by rubbing uttara-ārani and adhara-ārani-two pieces of wood by a rittvik who performs the sacrifice. As the embryo well-borne and nurtured by pregnant woman so a man who is awake with intuitive wisdom leads a way of life (everyday) in culturing devotion to God with his spirtualised senses (upādhivinirmukta kāya and vāk). So the Reality to Whom those awakened souls should take their final Resort, after their oblations is verily the Supreme.

Purport:- As the yajna-fire is ignited when uttara-ārani and adhara-ārani sticks are rubbed accordingly by culturing devotion with spiritualised gross and subtle senses one may realise the soul within and when awakened soul becomes pregnant with the graceful embryo of loving devotion one like an expected mother becomes saturated to pour heart and soul to nurture love and love alone. That is, at the first instant the aspirant soul ever will strive for searching the soul and finally when he becomes soul-concerned he will look for nothing but for the passionate love for God alone. So an aspirant soul as well as a mukta soul will ever strive for that One Who is only the Object to be known. Thus is the indication of Yama to Nachiketā the Supreme Divinity to be sought after. 8

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ।
एतद् वै तत् ॥ ९ ॥

Yatashchodeti suryo-astam yatra cha gacchati |
tam devāh sarve arpitāstadu nātyeti kashchana
etadvai tat ‖ 9

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Translation :- He from Whom the sun emanates and in Whom the sun recedes back, and resorting Whom the gods exist and Who cannot be transgressed by anyone, is verily the Supreme.

Purport :- The sungod who is the very substance for sentient beings existence is not independent as to his existance He reckones upon the guidance of the Supreme One Who is the Fountain-source and upon Whom gods depend and none can go beyond Him. They all derive their power from that One Supreme Reality.[1] Bhagavata,[2] 'The lustre of the moon, the glow of fire, the efflugence of the sun, the twinkling of stars and the flash of lightning, the firmness of mountains, the odour and sustaining power of the earth—all these are, in fact partial Manifestation of Your Divine-Self.'

All these mean that there is a Presiding Diety over all Who is none but Vishnu. 9

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yadeveha tadamutra yadamutra tadanviha, |
mrityoh sa mrityumāpnoti ya iha nāneva pashyati || 10

Translation :- The God in descent here on earth and the Supreme Who ever remains in the World of Transcendence (Vaikuntha) are to be known as one and the same. What is there (in Vaikuntha) the same is here in His Descent. He who holds any difference in this goes from death to death.

1. vide Katah Upanishad yaksha-episode
2. vide X. 85.7

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Purport :- It is most unfortunate that the māyā-vādis or absolute monists make a distinction between the Incarnation of God and the Brahman. They say Brahman when modified with *māyā* becomes Iswara or Incarnation and the Absolute Brahman is free from māyā or any quality. This is absurd and such an idea ultimately brings an aspirant a down-right fall to the unending cycle of births and deaths. The Supreme Lord out of His Own Prerogative condescends as an Incarnation on earth through His Yoga-māyā, (His Own Essential Potency) without any modification of His Divine-Self and Transcendental Nature. The same way the Srimurti of the Supreme Lord is also identical with Him. Absolutely the mundanity never can have any sway over His Divine Character. As Gitā states,[1] 'One void of Intuitive Wisdom can not have the Subjective Realisation of My Descent in Human Form which is purely *sat, chit-ānanda*-Transcendental. Fools deluded by their deceptive knowledge of wicked theory of Impersonal Brahman disparage Me as that My Ishvara-hood is inferior and māyik, distinct from My Brahman-hood which results in the divine nature of their real self being completely enwrapped'. Lord Sri Chaitanya says: "the Form of Bhagawān is Sacchidānanda-Supremely Blissful Transcendental-Embodiment, how then do you (Sārvabhauma, a great scholar of monistical Vedānta-school) say that the Body of God is but another form of the māyik quality? Know that he who does not admit that the Body of God Vishnu or His Srimurti is Transcendental is

1. vide IX. 11

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the worst blasphemer. So he should neither be touched nor be seen. And he is fit to receive punishment from the god of death".[1] **10**

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasaivedamāptavyam nehanānā-asti kinchana, |
Mrityoh sa mrityum gacchati ya iha nāneva pashati ‖ **11**

Translation :- The mind with spiritual cognition realises that there is no distinction whatsoever of Form, Name, Rupa and Qualities in between the Descents or Srimurti, and the Original Divinity Himself. Whereas, one who through ignorance illusioned by māyā makes any such difference goes from death to death.

Purport :- Bhāgavata,[2] 'O Lord : Thou dost eternally exist in the lotus like heart of a man of devotional aptitude, who has taken recourse to the devotional path which is based on hearing from a Divine Master, the Transcendental Pastimes, as Sri Krishna Thou manifest the particular Divine Forms as meditated upon.....'. **11**

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ।
एतद् वै तत् ॥ १२ ॥

Angusthamātrah purusho madhya ātmani tisthati |
Ishāno bhutabhavyasya na tato vijugupsate etatvai tat ‖ **12**

1. Further refer Bhagavata VII. 10.48; VII. 15.75; IX. 23.20; X. 44.13; and X. 48.22) and also vide Vedānta (III. 2.11)
2. vide III. 9.11

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Translation :- The Monitor-self (Paramātmā) in the size of a thumb resides in the core of the jiva-soul. Having realised Him Who is the Controller of the past as well as of the future one does not shrink (from Him)—He is verily the Supreme.

Purport :- Swetāswatara Upanishad[1] : 'He is the Purusha, of the size of a thumb, the Monitor-soul Who ever dwells in the core of every jiva-soul, He is the Ruler and hidden within—those who know Him become immortal. As the soul pervades althrough the body yet he resides at a particular place i.e. at the heart accordingly although the Paramātmā is pervading yet He has got His non-mundane Form visualised by an aspirant through his transparent mind in the size of a thumb—equal to the heart of a person. It is also said in the Vedānta sutra :[2] *hridyapekshayā tumanusyādhikāratvāt.*[3] 'Beheld as an effulgent Being of the size of a thumb, most charming in appearance and swarthy of hue, clad in yellow robes resembling lightning and wearing a brilliant diadem of gold'.[4] 12

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ।
एतद्वै तत् ॥ १३ ॥

Angusthamātrah Purusho jyotirivādhumakah |
Ishāno bhutabhavyasya sa evādya sa u shvah
etadvai tat || 13

1. vide VIII. 13
2. vide I. 3.25
3. Bh. I. 12.8
4. Further Bh. II. 2.8 and Gita XV. 15 etc.

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Translation :- The Monitor - self in that size of a thumb shines forth so brilliantly like a flame without smoke. He is the Controller of past and the future; He is verily the same today and tomorrow i. e. ever existent without any modification — know Him as the Supreme.

Purport :- Like a flame without smoke i. e. Self-luminous with His Own Effulgence. He is the Controller of past and future.[1] 13

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

Yathodakam durge vristam parvateshu vidhāvati |
Evam dharmān prithak pashyamstānevānu
vidhāvati || 14

Translation :- The Monitor - self Who shines in all sentient - beings whether in a deva or a manushya or an ashura or anyother beings, is one and the same without any modification as the rain - water showered on a high - peak flows down to hill - sides variously but water is the same. So one who does not observe oneness in Reality goes downwards and becomes subject to death.

Purport :- In the preceding two mantras we have known the Monitor - self as the Controller of past and future of jiva and He is verily the same today and tomorrow. This may make us understand that He being the Controller of past

1. vide Bh. IV. 19.7 and Gita XVIII. 61 see purport of the 6th Mantra of this chapter.

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and future then why a jiva-soul be subject to pāpa: vice or punya: virtue? It is the Monitor-self Who prompts him. To make that clear in this mantra it is stated although it is the same rain-water but when it flows below the peak it is in different ways used in different fields. Therefore Monitor-self is not responsible for karma-fruits of respective persons. On the bank of the holy Ganges two trees are nurtured with the same pure Ganges water but one yields delicious fruits whereas other one yields poisonous fruits. Does it mean it is the mistake of the holy water of the Ganges? **14**

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

Yathodakam shuddhe shuddhamāsiktam tādrigeva bhavati |
Evam munervijānata ātmā bhavati gautama || **15**

Translation:- Bho Nachiketā, as pure water poured on another mass of pure water appears as one and the same, so the untainted transparent soul of a cognitive muni appears same with the transcendental qualities of Monitor-self.

Purport:- Unfortunately a monist misconstruing the meaning of this mantra connotes that a mukta-jiva becomes one with the Brahman. Whereas here the mantra itself says; *tādrig-eva*: what is the meaning of *eva*: like that, does it mean that duality is lost? It becomes like that. That is the liberated soul gets the same divine qualities

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but not quantitatively one and the same. So it should be understood that a mukta-jiva becomes qualitatively the same of the spiritual nature but quantitatively different from the Supreme.[1]

'They attained similarity in His Form .....' commenting on[2] *tadātmya*: (a) Sri Virarāghava says: *sadharmya* the same transcendental qualities, (b) Sri Vijayadhvaja says: *tad-rupasāmya*: i. e. the same rupa or form, (c) Sri Jivagoswāmi says: *tadsāmya* i. e. the same transcendental quality; (d) therefore nowhere we find the jiva-soul is noted to have lost his separate identity. Ever there remains separateness and identity in relation to Served-God and the servitor-soul. 15

Division –II

CHAPTER II

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ।
एतद् वै तत् ॥ १ ॥

Puramekādashadvāramajasyāvakruchetasah |
Anusthāya na shochati vimuktashcha vimuchyate
etadvaitad || 1

Translation:- The Monitor-soul although resides within the eleven-doored city of the corporeal body yet He is eternal, unborn with undiminished intelligence. One who realises Him as such rules above all sorrows being free from

1. Bh. XI. 5.48 2. Bh. V. 1.27

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the illusion of māyā ; he attains final beatitude. Know that Monitor-self is the Supreme.

Purport :- The corporeal body has got eleven gates that is two eyes, two ears, two nostrils, the mouth, the navel, anus, generating organ and the sagittal suture, the opening at the top of the skull—these eleven are the gates through which the soul alongwith the subtle body goes out of the body at the time of death. The liberated soul goes out of the body only through the sagittal suture of the skull. It is clearly stated here that although the Monitor - self remains within this corporeal body but is not subject to any modification such as birth, decay or death. In the Gitā[1] and in Swetāswatara Upanishad[2] the body is referred to have nine gates. Srimad Bhāgavatam[3] says: 'Having determined one's goal with a complacent mind, one should adore the eternal Lord, residing in his very heart as his Beloved for through His worship the seed of māyā ceases'. 1

हंसःशुचिषद् वसुरन्तरिक्षसद् होता वेदिषदतिथिर्दुरोणसत् ।
नृषद् वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥२॥

Hamsah shuchisadvasurantarikshasaddhotā-
vedisadatithirduronasad |
nrisadvarasadritasadvyomasadabjāgojā ritajā
adrijā ritam brihad || **2**

Translation :- The Supreme God - Head is eternal and pervasive. He is the essence of every

1. vide V. 13
2. vide III. 18
3. vide II. 2.6

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existance such as the sun among the planets shining in the sky (or the Monitor-self in the sky-like body of every entity), He is the air pervading in the space, He is sacrificial-fire at the altar; He is the guest at the house of a fortunate man, He dwells in every man, in gods and in everything best, He is in Rita or sacrifices, He is in the sky, and in every entity born of water, of earth, or mountains—in fact He is the Efficient-Cause of all. He is all-pervading and the only Supreme Reality.

Purport:- In the Gitā Lord says, 'I am the Lord of all potencies and of the sentient and non-sentient phenomenal world which has emanated from those potencies. Whatever object is conspicuous by virtue of its grandeur, glory, might, sublimity, beauty or loveliness, has its origin, in a fragment of My Divine Splendour. Nothing can exist independent of Me. My universal sovereignty pervades over all entity. 2

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdham prānamunnayabhyapānam pratyagasyati ¦
Madhye vāmanamāsinam vishve devā upāsate || 3

Translation:- The Presiding Deity of the soul Who is seated in the core of the heart as a person of the (Vāmana) size of the thumb (or vāma-: beauty, na: leader i. e. the Lord of the beauty) Who regulates the vital-breath upwards and throws the apāna-vayu downwards is adored by all the gods.

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Purport :- 'As the rulers of subcontinents bear tributes to the suzerain king of the entire globe, so do Brahmā and all other gods bear tribute to You."[1] 3

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद् विमुच्यमानस्य किमत्र परिशिष्यते ।
एदद् वै तत् ॥ ४ ॥

Asya visram samānasya sharirasthasya dehinah |
Dehādvimuchyamānasya kimatra parishisyate
etadvai tat ‖ 4

Translation :- When the jiva - ātmā gets released from the māyic bondage that is from the corporeal body as well as from the subtle-body what remains to lord him over? Verily that one who is the Supreme -- Who rules over all the freed souls.

Purport :- 'Giving up false self-identification with the body and things associated with that, the wise full of exclusive devotion, embrace with his soul every moment the adorable Form of Lord Vishnu. The Scriptures are at one in declaring this Form of Vishnu as the Supreme essence of All - pervading.'[2] 4

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na prānena nāpānena martyo jivati kashchana |
Itarena tu jivanti yasminnetāvupāshritau ‖ 5

1. Bh. X. 87.28 2. Bh. II. 2·18

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Translation :- No mortal being at anytime can survive by mere Prāna or apāna-vāyu but they live only due to existence of Monitor - self within, on Whom rest these, both life - breaths.

Purport :- The materialist thinks that Prāna-vāyu is the only source and substance, which is refuted here. So death does not mean the dissolution of the soul. **5**

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनं ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

Hanta ta idam pravakshyāmi guhyam vrahma sanātanam |
Yathā cha maranam prāpya ātmā bhavati gautama || **6**

Translation :- Bho Gautama (Nachiketā), once again I shall speak to you about the mysterious, most secret and Transcendental Supreme Brahman ; and also I shall state what happens to the soul after death hereafter libration.

Purport :- In previous few mantras Yama in general spoke about the Monitor - self and His relation with jiva-soul-in-bondage. Therefore he himself finds a wind in his own heart that one may merely think that the Brahman has got no other characteristic except to rule over the jiva-soul. Therefore once again he reminds the aspirant soul Nachiketā that the Divine Nature of the Supreme Brahman is so mysterious that it cannot be comprehended by the rationalistic

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mind. It depends upon further penitration by the untainted mind. So he once again asks Nachiketā to listen about the secret, mysterious, ancient, eternal Brahman with rapt attention. Bhāgavata[1] says: 'God is All-pervading, All-perfect, Self-effulgent, the Ruler of the highest beings including Brahmā, Shiva and others, the almighty Lord Vāsudeva dwelling as the Inner-controller of all the jivas in every heart by His Own wonderful Divine Potency. Even as the air, entering in the form of breath controls all beings, so the Supreme Lord Vāsudeva has interpenetreted this universe as the All - witnessing Inner - controller of all.' 6

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथा कर्म यथा श्रुतं ॥ ७ ॥

Yonimanye prapadyante shariratvāya dehinah |
Sthānumanye-anusamyanti yathākarma
yathāshrutam || 7

Translation :- Men without intense devotion to God after death once again enter into the womb according to their previous karma and according to their thoughts (at the time of death); still no ignorant ones attain the status of stationary trees, plants etc...

Purport :- In the 6th mantra of the lst chapter there is already given a clear reference to the law of karma and the doctrine of re-incarnation. In this mantra also Shruti speaks definitely of the

1. Bh. V. 12. 13-14

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both: law of karma and doctrine of reincarnation.[1] 'Due to sense of doership jiva-soul attaches his mind to karma (in the shape of virtue and sin) and due to association with matter, helplessly thrown into wombs of good, evil and mixed types, undergo repeated births and deaths'. 7

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥
एतद् वैतत् ॥ ८ ॥

Ya esha supteshu jāgarti kāmam kāmam
purusho nirmimānah |
Tadeva shukram tad Brahma tadevāmtitam-uchyate
Tasmin-lokhāh shritāh sarve tadu mātyeti
kashchana etadvai tad || 8

Translation:- That Reality Who remains wakeful even when all are asleep — He Who stimulates desires when they get up — verily He is the pure, He is Immortal and He is indeed known as Brahman — in Him rest all the worlds and none can transcend Him. Verily, He is the Supreme Godhead without contradiction.

Purport:- When the mind and the senses are asleep, the existence of pure-self is testified by the memory of consciousness which we carry with us when we come out of that state. We feel that we had a deep sleep and who is not

1. Bh. III. 27.3

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conscious of anything.[1] 'Wakefulness, dream and deep sleep—these three are the functions of the intellect. And He alone by Whom they are cognised is the transcendental Supreme Personality of Godhead'. 8

अग्नियर्थैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥९॥

Agniryathaiko bhuvanam pravisto rupam rupam
pratirupo vabhuva |
Ekastathā sarvabhutāntarātmā rupam rupam
pratirupo vahishcha || 9

Translation :- As the one fire entering the world appears different in forms corresponding to different nature of fuels, so also one self-some Monitor - self existing within all beings may be thought of accordingly in different forms corresponding to different beings but He is not as such—He remains one and the same. Not only that, He also exists outside them all.

Purport :- The Monitor-self although remains in different corporeal body yet He is Transcendental and has His all-pervasiveness like ākāsa. He is ever pure and seperate from the forms. This shows the Supreme-self is immanent and transcendent in His Nature. Further in this mantra it shows as a Purusha He remains within jiva-soul whereas as Purushottama—He remains as a Presiding Deity of the whole universe. 9

1. Bh. VII. 7.25

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वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥१०॥

Vāyuryathaiko bhuvanam pravisto rupam rupam
pratirupo vabhuva |
Ekastathā sarvabhutāntarātmā rupam rupam
pratirupo vahishcha || **10**

Translation :- As one self-some air entering the world appears different objects it enters, so also one self-some Monitor-self that abides in the hearts of all beings may be thought of accordingly in different forms corresponding to different beings but He is not as such, He remains one and the same. Not only that He also exists outside them all.

Purport :- Regarding vāyu in Bhagavata[1] says : 'shaking (the boughs of trees etc.) bringing together, having access bearing particles of substances containing smell etc. to the nostril and other senses, and sound to the auditory sense and giving strength and vitality to all the senses—these are the characteristic function of air.' 10

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yathā sarvalokasya chakshurna lipyate
chākshushairvāhya doshaih |
Ekastathā sarvabhutāntarātmā na lipyate
lokaduhkena vāhyah || **11**

Translation :- As the sun, the eye of the whole world, is not defiled by the external impurities seen

1. Bh. III. 26.37

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by our eyes, so is the Monitor-self within all beings is never touched by the misery of the world as He transcends all sorrows.

Purport :- The light of the sun makes things visible but it is never defiled by the defects of the objects it illumines so the transcendental Self making every life possible by its existence remains unaffected by the miseries of the world vide Vedānta-sutha[1] *Sambhoga-prāptiritichet-na vaisheshyāt.* In the Gitā[2] 'There is no karma that affects Me, nor do I aspire for any fruits of karma.' 11

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा स्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

Eko vashi sarvabhutāntarātmā ekam rupam
vahudhā yah karoti |
Tamātmastham ye anupashyanti dhirāsteshām sukham
shāshvatam netareshām || 12

Translation :- The Monitor-self Who is the Controller of all, immanent in all creatures Who makes His manifestation in manifold ways—a man of wisdom who realises His Divine Nature by the cognition of his soul due to preceptor's instruction enjoys real eternal Bliss but not others who look outside and is addicted to sensual pleasures.

Purport :- 'You are directly the substratum and both the instrumental and material cause of the universe. Nay, You are its sole Lord and it has been brought into being for Your sport. Whenever

1. vide I. 2.8 2. vide IV. 14

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and in whatever form it exists and whatever You react upon is nothing but You. You are the enjoyable in the form of Prakriti, and the Enjoyer in the form of Purusha and also the Ruler beyond them both'.[1] 12

नित्योनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥१३॥

Nityo nityānām chetanashchetanānāmeko vahunām
yo vidadhāti kāmān |
Tamātmastham ye-anupashyantidhirāsteshām shāntih
shāshvati netareshām || 13

Translation :- The man of wisdom who beholds the Supreme Brahman as the Paramount Eternal Reality among all other sentient beings—as the Fountain—Source of consciousness to all conscious beings—as the only Reality without a second but as a Monitor-self dwelling in the cave of the heart of all sentient beings and rewarding them in accordance with their respective actions in life—he enjoys true eternal Bliss and not others who are ignorant of the Monitor-self and are addicted to sensual pleasure.

Purport :- It is amusing to note that the followers of māyāvāda or monistic commentary like Dr. S. Radhakrishnan, Swami Sivananda and others change the original mantra from *nityo-nityānām* to *nityo-anityānām* giving english rendering as 'the one eternal amid the transient'. This is because to them there is only one Brahman *nirguna* which is an absurd

1. Bh. X. 25.4

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conclusion. The Supreme-God out of His Own Prerogative through His Yoga-māyā (Essential Self-some Potency) makes Himself emanated in different aspects without the least loss of His Divine Potentiality. The Fountain-Source Sri Krishna, the Paramount Chetana from Whom all other Divine Emanations take place who all are qualitatively (in their chetana-swarupa) same with Him have their Eternal Existance. Secondly not only He is superior to all infinitesimal chetanas (jivas) or superior to Purusha (Monitor-soul) as He is the Purushottam but He (Sri Krishna) is the most Supreme among all other Incarnations. As you sow so you reap is the law for a jiva to enjoy his karma-fruits but there too it is clear here, it depends upon Divine Providence. 13

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखं ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥१४॥

Tadetaditi manyante-anirdeshyam paramam sukham |
Katham nu tad vijāniyām kimu bhāti vibhāti vā || 14

Translation :- A man of realisation perceives (through his spiritualised cognised senses) that indescribable Supreme Who is supremely Bliss-full when He is as such beyond gross material sense how then may I come to know of Him? How is He preceived and how is He revealed?

Purport :- Here in this mantra Nachiketā clearly understands that the Supreme Blissful God is beyond senses and perceivable at the same time. It is clear to him without any doubt from the enlightening

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utterance of Yama that He is perceived by a man imbibed with intuitive wisdom only. But how it is possible for an aspirant to realise Him—whether He will reveal Himself out of His Own Prerogative or it is out of one's own endeavour. Here Bhagavān Sri Chaitanya Mahāprabhu says: 'unto whom God bestows His choicest Blessings he alone can perceive Him'. So long He does not take out the veil from our sight we cannot visualise Him. Bhāgavata says, 'The wise, keen to perceive Him, try to discover Him in engaging their senses by devotional practises—whose intellect thereby has become cognised with divine intuition before them the Supreme God makes His manifestation out of His Own Prerogative.' 14

न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।१५॥

Na tatra suryo bhāti na chandratārakam
nemā vidyuto Bhānti kuto-ayam agnih |
Tameva bhāntam-anubhāti sarvam
tasya bhāsā sarvamidam vibhāti || 15

Translation :- The Supreme God-Head is so brilliantly Self-luminous that neither the sun nor the moon nor the powerful stars nor the lightning can make any illumination by shining there—not to speak about the fire. It is the fact that all of them got their power of illumination due to His effulgence only. In fact due to His existence the whole universe exists.

Purport :- The Supreme God is Self-luminous.[1] Bh. says, 'By Whose Effulgence is this entire creation

1. Bh. X. 13.55

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animate and inanimate beings stands revealed.' In the Gitā[1]—Neither the sun nor the moon nor the fire can illumine My Abode of Transcendence which is so brilliantly self-illuminated—one who reaches there never comes back to the mundane world. Further[2]—'The splendour of the sun, which dissipates the darkness of this world is due to My Power. And the splendour of the moon and of the fire are also due to Me.' vide Vedānta[3] '*Jyotirdarshanāt.*' The same we find also in Mundaka Upanishad[4]. 15

Divison—II

CHAPTER—III

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।
एतद् वै तत् ॥१॥

Urdhva mulo-avāk-shākha esho ashvatthah sanātanah |
tadeva shukram tat brahma tadevāmritamuchyate
tasminlokāh shritāh sarve tadu nātyeti
kashchana etad vai tat || **1**

Translation:- With its roots upwards and shoots down-words stands this ancient world-tree which is no doubt transient. Indeed, the Brahman Who is the Mainstay of the Universe is verily the Effulgent, Immutable, Blissful and Transcendent. No one ever

1. vide XV. 6
2. G. XV. 12
3. vide I. 3.40
4. vide II. 2.10 and Swet. Up. VI 14

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can transcend Him or nothing exist without Him—this is the essence to be learnt of Him.

Purport:- Although the world-tree is ancient but *a-shvah shasvati* does not exist for tomorrow i.e. ephemeral, yet it seems to a man of bondage as sanātana—eternal or imperishable. The world is not an independent entity. Her existence entirely depends upon the Will of God. Every planet, nay, every entity must be abiding by His law; none can trespass it. Almost the same shloka we find in Gitā.[1] 1

यदिदं किंच जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद् विदुरमृतास्ते भवन्ति ॥२॥

Yadidam kincha jagatsarvam prāna ejati nihsritam |
Mahadbhayam vajram-udyatam ya etadviduramritāste bhavanti || 2

Translation :- This entire created universe moves on due to the existence of Brahman. He is like a raised thunder-bolt and out of fear everyone abides by His law. Those who realise this Brahman become immortal.

Purport :- Some ignorant people only think the world exists on its own accord, this is outright absurd. But it is clear here that Brahman is the Bed-rock or Substratum of this universe. He is a terror like an uplifted thunder-bolt—it means that everyone must obey His Law. None can trespass His Law. Creation, Existence and Dissolution are

1. vide XV. 1

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governed by an unalterable divine law which none can violate. So one who realises that everything moves by His Will only becomes immortal. 2

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥३॥

Bhayādasya-agnistapati bhayāt-tapati suryah |
bhayād-indrasch vāyus-cha mrityur dhāvati
panchamah || 3

Translation :- Through His (Brahman's) fearful or inevitable law Fire burns, Sun shines, Indra, Vāyu and the fifth-Yama, the lord of death-proceed with their respective duties (as assigned to them by Him).

Purport :- It shows that the Brahman governs over everything. It is also to be known that He is the Lord governing over all other gods of the heaven.[1] 3

इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः स्वर्गेषु लोकेषु शरीरत्वाय कल्पते ॥४॥

Iha chedashakadvoddhum prāksharirasya visrasah |
tatah svargeshu lokeshu shariratvāya kalpate || 4

Translation :- If one is able to realise that Supreme Brahman before the fall of the body then he becomes freed from the bondage of *māyā* and attains Transcendental Abode with having divine form. Otherwise he becomes fit for undergoing rebirths in the worlds of creation befitting his karma.

1. vide Bh. III. 25.42 and III. 29.40 and also Taitt. Up. II. 8.1

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Purport :- Here it is clear that on this earth itself when one is above by dint of his intuitive wisdom may have the Subjective Realisation of the Brahman. Therefore sincere attempt should be made to realise the Immortal, Eternal, Self-luminous Brahman before the corporeal body perishes. Such a devotee goes to *svargeshu lokeshu* Transcendental Abode of Bliss (Vaikuntha). Svarga-loka[1] svargayalokaya refer the purport of the mantra No. 1-1-12 of the same Katho Up. *Svargeshu lokeshu* plural is used because, there are many unlimited compartments in Vaikuntha where the devotees of respective Incarnations worship. vide. Brihat Bhāgavatām ritam.[2] Srimad Bhāgavatam[3] 'having chancely gained this human birth after so many births in this world, which is purposely bestowed (by God) for attaining the summum bonum of life, however short its span, wise man should at once speedily strike to gain the highest good (Krishna-Prema) in this life before the body is decayed.' Further[4] 'Therefore, a wise and intelligent person, without giving much heed to the suffering or pleasure of life should strive from very boyhood, after his eternal well-being until the corporeal body becomes enervated and falls a prey to all sorts of diseases due to decrepitude.' 4

यथादर्शे तथात्मनि यथास्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके॥५॥

Yathādarshe tathātmani yathāsvapne tathā pitriloke |
yathāpsu pariva dadrishe tathā gandharva loke
cchāyātapayoriva brahmaloke || 5

1. vide hh. I. 1.4
2. vide I. 1.12
3. vide XI. 9.29
4. Bh. VII. 6.5

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Translation :–The Effulgent Brahman is visualised in the untainted transparent soul imbibed with intuitive wisdom as one sees one's image in a clean mirror; whereas He may not be visible in His Reality in other worlds (although in scripture we find that He is realised by man, Gandharvas etc. but that should be known as such), in the world of manes He is perceived like things known in one's dream. Accordingly in the world of Gandharvas He is seen like an object reflected in the water. Whereas in the Abode of Transcendence He is realised in His fullness and a clear distinction can be found in between that Divine World and this mundane world like light and shade.

Purport :- Here in this Mantra emphasis is on the value of human birth properly utilised. The Supreme God, the Summum bonum of life can be gained in this human birth only. The full and clear realisation can be had in human birth on this earth and also at that World of Transcendence but not so in other births in whatsoever upper world it may be. So Bhāgavata says,[1] 'Having chanced to gain this human birth which by dint of great good luck is obtainable, if one does not avail himself of crossing over the ocean of this world with this competent boat of human body piloted by an expert helmsman in the shape of spiritual preceptor and propelled by a favourable wind as My Grace, he is a self-annihilator.' Further,[2] 'This much is the fruitfulness of the birth of a jiva in this world that he should constantly do

1. vide XI. 20.17 2. Bh. X. 22.35

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spiritual good through his life, wealth, intelligence and words.' 5

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥६॥

Indriyānām prithag bhāvamudayāstamayau cha yat |
prithag-utpadyamānānām matvā dhiro na shochati || 6

Translation:– The gross body as well as the subtle body are distinct from ātmā (soul) as the gross body and the subtle body are separately produced from the māyic-potency of God and they are subject to decay and death whereas ātmā is from the Intermidiatory-Potency of God (tatasthā-shakti) therefore the wise who know this distinction grieve not, nor undergo suffering of death and rebirths.

Purport:– A wise man knows that the material senses are having their rise and fall as they are from māyic-potency of God but jiva-soul is distinct from them. Bhāgavata says,[1] 'Hence the awakened soul who knows this body to be a product of māyic-potency, desire and action never gets attached to it.' 6

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥७॥

Indriyebhyo param mano manasah satvam-uttamam |
Satvādadhi mahānātmā mahato-avyaktamuttamam || 7

2. vide IV. 20.5

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Translation :- Mind is great among the senses, again pure intellect is superior to mind. But beyond the intellect is the jiva-soul, whereas superior to jiva-soul is inconceivable Potency (viz. the controlling Power of the God).

Purport :- Jiva-soul is superior to and distinct from the body and mind that we also find in[1] 'As a buring fire, is different from the piece of wood that is burnt and illumined, so is the soul distinct from subtle and gross bodies'. 7

अव्यक्तात्तु परः पुरुषो व्यापकोलिङ्ग एव च ।
तज्ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ।।८।।

Avyaktattu parah purusho vyāpako-alingevacha |
Tam jnātva muchyate janturamritatvamcha gacchati || 8

Translation :- Beyond the Brahma-jyoti (nirguna-Brahman of the monist) there is the Great Purusha viz. Purushottama God Who is all-pervading (as Brahma-jyoti) and without any empirical attributes but having Sat-Chit-Ānanda-Transcendental Embodiment. He who realises this Purushottama-tattva is finaly liberated. Attaining spiritual body he renders eternal service to the Purushottama.

Purport :- The Purushottama is inconceivable. But Intuitive Wisdom gained through Shravan from Mystic devotee alone can help to have Subjective Realisation of the Purushottama.[2] 'With them who have sincerely taken refuge in the boat-like Feet of Lord Sri Krishna the ocean of māyā is reduced to the

1. Bh. XI. 10.8 2. Bh. X. 15.58

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mere foot-prints of a calf. Nay, Vaikuntha, the highest Realm becomes their Abode and the world of miseries ceases'. 8

न सन्दृशे तिष्ठति रुपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषी मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥९॥

Na sandrishe tisthati rupamasya na chakshushā
pashyati kashchanainam |
hridā manishā manasābhiklipto ya etadvi-
duramritaste bhavanti || 9

Translation :- The Transcendental Personality of God - Head is beyond the purview of occult vision. Nobody can behold Him with the physical eye. But He can be apprehended through a pure transparent mind imbibed with intuitive wisdom borne out of unalloyed devotional practices in the very core of one's own unstinted heart—those who have really got such vision, have gained final beatitude.

Purport :- God cannot be seen through gross senses because He is transcendental i. e. beyond the reach of senses. He is *Adhokshaja*: God-Head is He Who has reserved His rights of not being exposed to human senses. He is *abhikliptah*: is revealed. Gitā says[1]: 'one who surrenders unto Me alone can transcend the *daivimāyā*.' Bhāgavata[2] 'God - Head is He Whose Reality is looked upon with wonder by sincere devotees like Brahmā, Sankara, and others.' Further,[3] 'By My Grace you

1. vide VII. 14
2. vide II. 4.19
3. Bh. II. 9.31

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shall have true knowledge about Me, as to how magnificient I am, what is My eternal Character, in how many Forms do I Manifest Myself, what glories do I possess and what are My Pastimes.' 9

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥१०॥

Yadā panchāvatisthante jnānāni manasā saha |
vuddhishcha na vichestati tāmāhuh
parāmām gatim || **10**

Translation :- When the five organs of knowledge together with the mind are composed and are withdrawn from sense-enjoyment and the intellect does not rush on to its outward objects but is concentrated upon culturing devotion to God then this state is called the highest state or parāgati to realise the soul within.

Purport :- When senses are spiritualised they naturally go inwards in search of Truth and due to shravan, kirtana wisdom prevails for culturing devotion to God thereby one easily attains the summum bonum of life. **10**

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥११॥

Tām yogamiti manyante sthirām indriyadhāranām |
Apramattastadā bhavati yogo hi prabhavāpyayau || **11**

Translation :- This state of controlling the senses by withdrawing them from the outer-world and directing them in a proper channel of culturing

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unalloyed devotion to God is indeed known as real yoga. When the yogi becomes quite free from all vagaries of mind and when yoga leads to this royal path of devotion it destroys the very ne-science.

Purport :- In Gitā we learn[1] 'From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of devotional practice that of the yogi whose mind is fixed on Me verily attains the highest Bliss. By virtue of his culturing devotion to God he becomes liberated, his mind becomes peaceful, his passions become quiet and he is freed from Prārabdha karma. Further, in Bhāgavata,[2] 'during cultivation the water being checked from going out of the field by means of strong barricades similarly practising yoga preserves the wisdom from flowing out through the senses by controlling the latter. 11

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥१२॥

Naiva vāchā na manosā prāttum shakyo na chakshushā |
Astiti vruvato anyatra katham tadupalabhyate || 12

Translation :- The Supreme God-Head can be apprehended neither by speech, nor by mind nor by eyes. How can He be realised otherwise than from those wise persons who have positively

1. vide VI. 26 27

2. Bh. X. 20.41

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realised Him through their intuitive wisdom by dint of unalloyed devotion to Him.

Purport:- An agnostic naturally may deny His existence but nonetheless He eternally exists. The senses are incapacitated to comprehend Him. Then, how to know Him? Any amount of argument or metaphysical ratiocination will not help the aspirant to attain the realisation. He can be immediately realised only through unalloyed devotion. Gitā says,[1] 'To know the Divinity approach a spiritual master. Inquire from him with submissive spirit all about Him. The self-realised person alone can impart knowledge unto you because he has seen the Divinity.' Bhāgavata says,[2] 'Therefore most fortunate one who is sincerely desiring to gain the highest blessedness must take resort to a spiritual Guru who is well - versed in the shāstric lore and an adept in the confidential loving service to the Supreme Lord (Sri Krishna) and thereby having a control over his mind and senses.' **12**

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥१३॥

Astitye vopalavdhavyastattvabhāvena chobhayoh |
Astitye vopalavdhasya tattvabhāvah prasidati || **13**

Translation:- An aspirant first of all should have concrete faith in the words of a preceptor that God eternally exists. This faith when nurtured by culturing unalloyed devotion naturally enganders

2. vide IV. 34 2. vide XI. 3.21

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intuitive wisdom which will forthwith give him Subjective Realisation of the Supreme God - Head.

Purport :- Although God is beyond rationality but rational faith with the cognition of soul leads one to spiritual experience in which gradually God's Nomenclature is revealed and the aspirant gets God-realisation in full. So long one does not transcend the mundanity he cannot have a full vision of the God-Head. 13

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥१४॥

Yadā sarve pramuchyante kāmā
ye - asya hridisthitāh |
atha martyo - amrito bhavati atra brahma
samashnute || 14

Translation :- When one's knots in the form of desires in the heart are cut asunder then he becomes immortal and here itself he attains final beatitude in realising the Supreme Brahman.

Purport: - When all the worldly desires, ignorances and doubts disappear from one's heart one gets the vision of God. Bhāgavata says,[1] 'He who constantly worships Me through the path of devotion is enabled to enthrone Me in his heart with the result that I eradicate all his evil propensities from his heart.' Further,[2] 'Just as in the autumn, the impurities of the streamlets and stagnant pools are swept clean by the strong current of the river, so Sri Krishna, safely

1. Bh. XI. 20.29
2. Bh. II. 8.5

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ensconced through the ear-holes in the form of sentiments of His Own in the hearts of His devotees washes off all filth of lust, anger etc. from their minds.' **14**

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥१५॥

Yadā sarve prabhidyante hridayasyeha granthayah |
atha martyo-amrito bhavati etāvaddhyanu-
shāsanam || **15**

Translation :- When all the knots of bondage that fetter the heart here are cut asunder then a man becomes immortal — this is the essential lesson of all the literature.

Purport :- How the knots of bondage are cut asunder that we find in Srimad Bhāgavatam:-[1] 'When a devotee thus realises Me as the Monitor of all souls the knot in the shape of I-ness and my-ness born of *avidyā* in his heart is cut asunder, all his doubts get resolved and the entire stock of his *karma-vāsanā* is burnt outright.' The similar shloka of this mantra we find in Mundaka Up.[2] and also there is much similarity with Bhāgavata.[3] **15**

शतं चैका च हृदयस्य नाड्य-स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥१६॥

Shatam chaikā cha hridayasya nādyastāsām
murdhānam-abhinihsritaikā |
tayorddhamāyannamritatvameti visvann anyā
utcramane bhavanti || **16**

1. vide XI. 20.30
2. vide II. 28
3. vide shloka I. 2.21

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Translation :- There are one hundred and one nerve-channels within our body arising from the heart-centre ; of these only one (named as Sushumnā in the centre of our back-bone and extended upto cerebrum) going towards our head is spread upto sun's dise (so to say) going upwards through that, one becomes immortal. The other nerve - channels serve for goi ng into various other entanglements.

Purport :- In the previous mantra itself we find the final conclusion of the upanishadic lessons but in this mantra something about the experience of the development of the soul in the body itself is narrated. Here in this mantra no realisation or final beatitude is referred. It is only for good yogis who depart from this world is noted how his ātmā passes through Sushumnā to the solar plane and thence through several other planes to the plane of Brahmā where they reside till the end of the cycle of creation. Bhāgavata says:[1] 'The yogi who proceeds to the Brahma - loka (the abode of Brahmā) through the bright path reaches first the abode of Vaiswānara (the god of fire) through the heavens.....'. 16

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः
तं स्वाच्छरीरात् प्रवृहेन्मुञ्जसादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥१७॥

Angusthamātrah putusho-antarātmā sadā janānām
hridaye sannivisthah |
tam svāccharirāt pravrihenmunjādiveshikām dhairyena |
tam vidyācchucramamritam tam
vidyācchucramamritamiti || 17

1. Bh. II. 2.24

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Translation :- That Monitor - self dwells within our heart and is of the size of a thumb, one should know Him carefully distinct from jiva-soul as one gets the internal thread of a munjā-grass from its internal core; that Monitor-self is Pure Trancendental and Blissful — Him one should know as Blissful.

Purport :- It is only through the process of unalloyed devotion one clearly understands that the Monitor-self is distinct from jiva - soul. The way to release of oneself is at the very core of one's own heart. In Gita[1] 'I am seated in the core of every one's heart'. The repetition of *vidyācchucramamritam* and the particle *iti* indicates that this is indeed the instruction of the Upanishad and it ends here. **17**

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद् विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥

Mrityu proktām Nachiketo-atha lavdhvā
vidyāmetām yogavidhincha kritsnam |
Brahmaprāpto virajo-abhudvimrityuranyo-apyevam
yo vidadhyātmameva || **18**

Translation :- Thus Nachiketā having learnt this knowledge of Supreme Truth as instructed by Yama and by dint of having gained intuitive wisdom had the Subjective-Realisation of the Supreme Divinity. Thereby naturally he transcended the mundanity and attained the final beatitude in eternal unalloyed

1. vide XV. 15

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devotion to Him. Who-so-ever learns this lesson and follows it in life he too will finally get God-Realisation. 18

ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवाव है ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥

Vide Shānti Mantra

Here ends the KATHA-UPANISHAD

---

* By the unreserved Grace of my Divine Master Nityaleelapravista Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj I could complete the translation of this Katha Upanishad on 21-7-79.

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प्रश्नोपनिषद्

PRASHNOPANISHAD

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ALL GLORY TO SRĪ GURU AND GAURANGA

PRASHNOPANISHAD

This Upanishad is also belonging to Atharva-Veda. There is a greater similarity of subject-matter between the Mundaka and Prashna Upanishads. What is briefly stated in the Mundaka has been elaborated in Prashna. Sri Shankarāchārya remarks that "Prashna is the Brāhmana-portion whereas the Mundaka is the Mantra-portion of the Atharva-Veda". There is uniformity of ideas between Mundaka, Prashna and Māndukya Upanishads.

Six munis project six questions to sage Pippalāda—these questions and their answers form the subject-matter of this Upanishad. There are six Chapters each dealing with a question. Once upon a time six munis viz. Sri Sukeshā, son of Bharadwāj muni, (ii) Satyakāma, son of Shivi (iii) Saurjyāyani of Garga clan (iv) Kaushalya, son of Ashvala, (v) Bhārgava of Bhrigu clan belonging to Vidarbha-state and (vi) Kavandhi, grand-son of Katyamuni, intent on knowing (a) the origin of the created beings or cosmogony, (b) the constituents of the human personality, (c) the nature and origin of Prāna, (d) the states of awakened and dreaming i.e. psychological growth of human soul, (e) the Divine Power of "AUM" and (f) the metaphysic — the

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relation of the Supreme — approached Sri Pippalāda Rishi who in response to these six questions, enlightened them and finally advised all of them to take recourse to that Supreme Reality, just like all the rivers ultimately resort to the sea.

Although we have learnt in the Invocatory shloka that all of them were Brahmapara and Brahmanisthah yet Rishi Pippalāda wants them to remain with him for a complete year before they put any question to him. It clearly indicates that Guru and disciple both should know fully well their respective characters before establishing their relationship as Guru and shishya. So long a genuine faith is not created in a true Guru audacity will prevail in the mind of the disciple which will be a great hindrance for the disciple to reciprocate the Divine Grace from the Guru. Secondly, their minds were conglomerating into Abstract Brahman, how then they could conceive any idea about the Transcendental Personality of Para-Brahman ? Therefore they are to remain for quite some time with a mystic as a probationer of the will for comprehending spiritual Truths.

There are two paths ; the Southern and the Northern. Those who follow the path of Istāpurta - Vedic performance of sacrificial and pious works thinking them as acts of supreme value attain the world of the moon, and certainly return afterwards here again. Therefore those sages (here karmis) desirous of progeny take the Southern-path. This is called the path of ancestors, verily that of rayi or Prakriti.

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But those who seek the final beatitude follow the Northern-path by observing devotional penance, celibacy, unflinching faith in Divinity and studying or listening to the Shruti attain the Āditya, the Self-illuminating God, the Universal-Monitor. He is verily the Support or Mainstay of all beings—He is Eternal and Blissful, He is the very Source of fearlessness—the final Resort for all beings—from Whom there is no return; for this He is the End.

So a seer will never waste his time in Istāpurta but he will ever dedicate his life in culturing devotion to Para-Brahman, the Supreme Monitor.

As spokes in the nave of a wheel, all are centred around the wheel, so also Rig, Yajur, Sāma and even all the Vedic karmas, yajnas and the performers thereof viz. Brāhmanas, Kshatriyas as such are supported and regulated by that Immortal Presiding-Deity of the Prāna-vāyu.

Whatever exists in the three worlds, is all under His control. Nay, He is the very life to all. Therefore He protects us as a mother to her sons. He grants us spiritual illumination and intuitive wisdom.

Whatever exists in the three worlds is all under the control of that prāna who alone is Mainstay for everything.

So intuitively one realises that this prāna referred to here in this context is none but the Supreme Lord of the Universe Who presides over all the senses. And it is the fact that when He graciously bestows spiritual illumination and Intuitive Wisdom then and then alone the Truth is realised.

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Through the transcendental Process of Sādhanā one realises the very cause of the birth of jiva-soul and also his encagement into two-fold body of subtle and corporeal body. He then becomes soul-centred and gradually attains blissful state of immortality.

When jiva-soul transcends the mind by dint of divine cognition then he goes beyond the dreaming-state and at that time only divine Bliss comes in the spiritualised senses of the body. As birds resort to a tree for a resting place, so also jivas transcending the mundanity finally resort to the supreme Divinity.

Whosoever knows the Supreme Divinity as indestructible i.e. Transcendental, free from mundanity, without any perishable form (but having transcendental form), colourless i.e. absolutely free from triple qualities of māyā, pure (sat-chit-ānanda-Vigraha), not only attains Him but also gets the power of all-knowing and wish-yielding.

There are two methods of culturing 'OM'. Those who follow the Inductive-Process they by meditating upon this 'OM', symbolic of Abstract Brahman attain Brahmanirvāna and those who serve this 'OM' through the Deductive Process they attain eternal servitorship to that Transcendental Supreme Divinity. Therefore it is the respective Process that leads to respective Realisation that of partial or Full.

He is the Parama-Purusha—Supreme Brahman Who is only the Object to be known in Whom all these elements including the jiva-souls are centred like spokes in the nave of a wheel knowing Him in Reality one will not have suffering of death.

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श्री श्री गुरु गौरांगौ जयतः

प्रश्नोपनिषद्

PRASHNOPANISHAD

Invocation

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳ सस्तनूभिर्व्यशेम देवहितं यदायुः ।
ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ ॥

Om bhadram karnebhihshrinuyāma devāh, bhadram pashyemākshabhiryajatrāh
Sthirairangaistustuvām sastanubhir vyashema devahitam yadāyuh |
Om svasti na Indro vriddhashravāh svasti nah pushā vishvavedāh
Svasti na stārkshyo aristanemih svasti no brihaspatirdadhātu
Om shāntih shāntih shāntih, Harih Om ||

Translation :- Oh, the Almighty God, (Om) and Thy Glories (Devāh) by Thy Grace may we listen to the All-auspicious Transcendental Sounds through our ears ; Oh Ye, Who art worthy of worship, may we see with our eyes what is divinely auspicious. May we spend our whole span of life in singing Thy

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Praise with our spiritually strengthened body, mind and senses. May Vriddha-shravāh Indrah — the Supreme God of unprecedented Divine-Glory bestow unto us the Intuitive Wisdom (svasti), may that Vishvavedā — Omniscient Pushā — Sri Hari like a shining sun illumine our heart. May Aristanemi Tārkshya-Garuda, who carries Sri Hari with the speedest motion carry (lead) us to the Abode of Blessedness. And may Brihaspati vouchsafe to us that wisdom which will lead us to know the Supreme Truth. Peace remains in realisation of Sri Hari with His Ontological and Morphological Nomenclature.

QUESTION—I

ॐ सुकेशाच भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायन भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणाः एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

Om sukeshāchabhāradvājah shaivyashcha satyakāmah, sauryāyani cha gargyah, Kausalyashchāshvalāyanah, bhārgavo vaidarbhih, kavandhi kātyāyanaste haite brahmaparā-brahmanisthāh param— brahmānvesamānāh, esha ha vaitad sarvam vakshyatiti, te-ha samitpānayo bhagavantam pippalādamupasannāh ॥ 1

Translation:- Sukeshā, son of Bharadwāja, Satyakāma, son of Shivi, Saurjyāyani of Garga clan, Kausalya, son of Ashvala, Bhārgava of the clan of Bhrigu belonging to Vidarbha State and Kavandhi, grand-son of Katyamuni although these six were Brahma-jnānis, yet having possessed steadfast

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embellishment for Para-Brahman naturaly their hearts were searching for realising the Morphology and Ontology of the Para-Brahman and accordingly propelled by their unknown spiritual virtue they approached the revered Rishi Pippalāda knowing fully well that he would enlighten them in this respect.

Purport:- (a) *Brahmapara:* culturing the Jnāna-yoga to attain the state of Abstruse Brahman (b) *Brahma-nisthah*—but due to some unknown spiritual virtue they were possessing steadfast embellishment for Para-Brahman therefore they became (c) *Brahma-anveshamānāh*—hankering after the Realisation of the Morphology and Ontology of the Para-Brahman, the Supreme Personality of Godhead where ātmarāma Muni says *Krishnāt Parataram na jānāmi.*

Samitpānayo: as we find in the Gitā,[1] "To have spiritual or Transcendental Knowledge one should with submissive spirit, with honest enquiry after Truth and with obedient temperament approach the preceptor who is *Tatvadarshi.....*". 1

ANSWER

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

Tān ha sa rishiruvācha – bhuya eva tapasā brahma-
charyena shraddhayā samvatsaram samvatsyatha |
yathākāmam prashnān pricchata yadi
vijnāsyemah sarvam ha vo vakshyāma iti || 2

1. vide IV. 34

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Translation :- Rishi Pippalāda advised, "Yet a year more you all have to live with me in observing austerity, celibacy and faith. Thereafter you will have liberty to put to me questions to your choice and I shall, indeed, answer all that I know."

Purport :- Although we have learnt in the Invocatory-shloka that all of them were Brahmapara and Brahmanisthah yet Rishi Pippalāda wants them to remain with him for a complete year before they put any question to him. It clearly indicates that Guru and disciple both should know fully well their respective characters before establishing their relationship—as Guru and shishya. So long a genuine faith is not created in a true Guru audacity will prevail in the mind of the disciple which will be a great hindrance for the disciple to reciprocate the Divine Grace from the Guru. Secondly, their minds were conglomerating into Abstract Brahman, how then they could conceive any idea about the Transcendental Personality of Para-Brahman? Therefore they are to remain for quite some time with a mystic as a probationer of the will for comprehending spiritual Truth. 2

QUESTION

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

Atha kavandhi Kātyāyana upetya papraccha—
'bhagavan', kuto ha vā imāh
prajāh prajāyanta iti || 3

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Translation :- After spending a complete year as stated above (first) Kātyāyana kavandhi approached Pippalāda and asked, "Worshipful master, whence, verily, are all these creatures born ?" 3

ANSWER

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

Tasmai sa hovācha—prajākāmo vai prajāpatih
sa tapo-atapyata; sa tapastaptvā
sa mithunamutpādayate rayim cha
prānanchetyetau me vahudhā prajāh karisyata iti ‖ 4

Translation :- Pippalāda in reply to his question said, "The Creator desirous of creation mooted a thought to glance upon when mithunam viz. *rayi* and *prāna—Prakriti* (illusory energy) and purusha (jiva-soul) became manifest and together they would manifoldly bring forth creatures to His fulfilment.

Purport :- Prajāpati (here Kāranābdhisāyi Vishnu), the Lord of creation or Efficient-Cause of creation.

Tapo-atapyata - mooted a thought *tapah taptva* - what to create ; He glanced upon and simultaneously got manifested rayi: Prakriti *mahat-tatva* (His illusory Energy) and prāna (jiva-soul). His Intermediatery Potency. These two became the secondary causes whereas He Himself ever remains as the Efficient Cause for Creation. 4

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आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

ādityo ha vai prāno, rayireva chandramāh
rayirvā etat sarvam, yanmurtam |
chāmurtancha; tasmān murtireva rayih || 5

Translation :- The sun is the energy and the moon indeed is the matter. All these having form and without form are matter. Therefore has got its own form or shape.

Purport :- Without sun life cannot exist on earth therefore sun is energy or potency for the existence of jiva-soul on earth moon itself cannot appear without being potentialised by the sun, so too mahat-tattva remains inert without being potentialised by the prāna or jiva. *upādān-product and pradhān* matter are the form and formless two aspects of Prakriti or rayi, therefore it is the fact that rayi - māyā has got her existence.

In these two mantras the Rishi has established that Para-Brahman has got Icchā, Vala and Cridā-shaktis, further His jiva and māyā shaktis also have got their eternal existence.

Sun is the energy conceived of as the mainspring of life or vital-breath of the jiva-souls whereas moon is the substance of both subtle and gross bodies. Just as the moon shines by the light of the sun, so Prakriti or rayi who is inert expresses herself through prāna (jiva-soul). 5

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अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्रश्मिषु संनिधत्ते। यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान् रश्मिषु संनिधत्ते ॥ ६ ॥

athāditya udayan yat prāchim disham pravishati
tena prāchyān prānān rashmishu sannidhatte |
yaddakshināṁ, yat pratichim, yadudichim, yadadho,
yad-urddham,
yadantarā disho, yat sarvam
prakāshayati, tena sarvān
prānān rashmishu sannidhatte || 6

Now, the sun, after rising enters the east. By that, he vitalizes through his rays all life that are in the East. When he illumines the Southern, the Western, and the Northern quarters, as well as below, above and intermediate quarters, he vitalises in the same way all creatures.

Purport :- The existence of life on earth is due to the energy of the sun. He vitalises by his rays all life in all directions. 6

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते।
तदेतदृचाभ्युक्तम् ॥ ७ ॥

Sa esha vaishvānaro vishvarupah prāno-agnirudayate |
tadetadrichā-abhyuktam || 7

Translation :- This is the Vaisvānara, the vitality of all living-beings, assuring the very source of energy in every entity, who as it rises everyday. This very doctrine is declared in a verse of the Rig Veda.

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Purport :- The sun is the Vaisvānara, the source of life and activity of jiva-soul in bondage. He is the Vishvarupa, the very substance for capitulating life-force as sentient beings. 7

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

Vishvarupam harinam jātavedasam parāyanam
jyotirekam tapantam |
sahasrarashmih shatadhā vartamānah
prānah prajānām-udayatyesha suryah || 8

Translation :- Assuming all forms, the resplendent, omniscient, the goal of all, the sole light, the giver of heat, possessing a thousand rays, manifold in existence—thus the sun rises being the life of all beings.

Purport :- Here the Rishi indirectly refers to the Presiding-Deity of the Sun Who is Purusha—the Universal Monitor-self Who as an Efficient-Cause energises the sun to act accordingly.[1] 8

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

Samvatsaro vai prajāpatih, tasyāyane dakshinancha-uttarancha, tad ye ha vai tadistāpurte kritamityupāsate te chāndramasameva lokamabhijayante ta eva punarāvarttante, tasmādete rishayah prajākāmā dakshinam pratipadyante esha ha vai rayiryah pitriyānah || 9

1. vide Katha Up. 11.1

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Translation :- It is indeed, the Presiding-Deity of the whole year (time) is the Prajāpati, Lord of creation. There are two paths; the Southern and the Northern. Those who follow the path of Istāpurta—Vedic performance of sacrificial and pious works thinking them as acts of supreme value attain the world of the moon, and certainly return afterwards here again. Therefore those sages (here karmis) desirsous of progeny take the Southern Path. This is called the path of ancestors verily that of rayi or Prakriti.

Purport :- Regarding two paths.[1] Here this Southern journey is referred to as rayi or prakriti. Because such attainment is no gain, as it is a material gain wherefrom one has to return again and again into this mundane world. 9

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

Athottarena tapasā brahmacharyena shraddhayā vidyayātmānamanvisyādityamabhijayante | etadvai prānānāmāyatanam etadamritamabhayametat parāyanametasmānna punarā – varttanta ityesha nirodhastadesha shlokah || 10

Translation :- But those who seek the final beatitude follow the Northern-path by observing devotional penance, celibacy, unflinching faith in Divinity and studying or listening to the Shruti

1. vide Gitā VIII. 24.25

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attain the Āditya, the Self-illuminating God, the Universal-Monitor. He is verily the Support or Mainstay of all beings—He is Eternal and Blissful, He is the very Source of fearlessness—the final Resort for all beings—from Whom there is no return; for this He is the End. About Him this is the mantra (following).

Purport :- Vide 'Sanatana Dharma' pages 127-128. 10

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

Panchapādam pitaram dvādashākritim
diva āhuh pare arddhe purishinam |
atheme-anya u pare vichakshanam saptachakre
shadara āhurarpitamiti || 11

Translation :- Some say that He is the Progenior having five feet (five seasons) and twelve faces (twelve months), seated in the upper half of the Deva-loka and Giver of rains. Whereas others again speak of Him as the Omniscient seated on a chariot of seven wheels and six spokes.

Purport :- Here Lord of the Time is referred to. He is the Efficient Cause whereas Sun is the instrumental-cause; the seven wheels are the seven chakras through which the Prāna passes. 11

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

Māso vai prajāpatih, tasya krishnapaksha eva rayih |
shuklah prānah, tasmāde tarishayah shukla istam
kurvantitaraitarasmin || 12

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Translation :- The Presiding Deity of the month, verily is the Lord of creation. The dark fortnight of the month is matter and its bright fortnight is Prāna, (life). Therefore the seers perform sacrifices during the bright half, others in the dark-half.

Purport :- The distinction between matter and life is stressed here. The seers perform sacrifices only in the bright half, although they do not see the dark half, as distinct from Prāna, the bright half. For others it is vice-versa. So a seer will never waste his time in Istāpurta but he will ever dedicate his life in culturing devotion to Para-Brahman, the Supreme Monitor. 12

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

Ahorātro vai prajāpatih, tasyā-hareva prāno-rātrireva rayih prānam vā ete praskandanti, ye divā ratyā samyujyante | brahmacharyameva tad yadrātrau ratyā samuyjyante || 13

Translation :- The Deity of the day and night verily is the Lord of creation. The day is the life, night indeed is māyā. Family people who join in sexual intercourse by day spoil their life, whereas when the pair unite at night (for progeny) it is chastity indeed.

Purport :- The Upanishad warns that a couple should not waste the life in sexual indulgence but

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just for progeny only during the season (ritu) of the wedded wife the couple is permitted to unite in their love dalliance during the prescribed period of the night only and thereby chastity is not lost. 13

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्ते ॥ १४ ॥

Annam vai prajāpatih; tato ha vai tadretah,
tasmādimāh prajāh |
prajāyante || 14

Translation:- The Presiding-Deity of the food is the Lord of creation. From food, indeed emerges semen and from that creatures here are born.

Purport:- The physical body comes out of semen. Semen is the source for the physical body only. Although the time with its divisions such as year, seasons, months, day and night etc—each of them is referred to as the lord of creation including food, whereas I have translated them as Presiding-Deity of them is the Lord of creation in consonant with the spirit of the Gitā. In answering the first question that "whence are these creatures born" the rishi not only speaks about the biological facts of creation of life on earth which is really the secondary aspect but he gives as per eschatology that the Presiding-Deity of the matter and energy is the Efficient Cause where everything is beyond time and beginningless. The jiva in bondage has to undergo biological changes in a cyclic manner which is known as birth or creation. 14

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तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते तेषामे-
वैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

Tad ye ha vai tad prajāpati vratam charanti,
te mithunamutpādayante |
Teshāmevaisha brahmaloko yeshām tapo
brahmacharyam yeshu satyam pratisthitam || **15**

Translation :- Thus those family people who observe this rule of creating progeny they produce male and female children. Verily for them alone is this Brahma-loka in whom austerity, chastity and spiritual merit abide.

Purport :- Here the Upanishad tells us that ignorant householders who simply look for progeny get this world or the world of pitris or the world of the moon but those who observe austerity, Brahmacharya and spiritual faith in Supreme Divinity go to Satyākhya-Brahmaloka that is the Abode of Transcendental Bliss that we find from the next. 15

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥१६॥

Teshāmasau virajo Brahmaloko na yeshu |
jihmam anritam, na māyā cheti || **16**

Translation :- To them is that stainless (ever-existing) Brahma-loka, in whom there is no deceit, falsehood and delusion.

Purport :- Brahmaloka mentioned here in this mantra is the Satyaloka or Brahma loka—the Abode of Transcendental Bliss which is generally attained by Brahmacharis, Vānaprasthis and Sanyasis by their steadfast and unalloyed devotion. 16

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QUESTION-II

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ भगवन्कत्येव देवाः प्रजां ।
विधारयन्ते? कतर एतत्प्रकाशयन्ते? कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Atha hainam bhārgavo vaidarbhih papraccha—
bhagavan! katyeva devāh prajām vidhārayante?
katara etat prakāshayante? |
kah punareshām varistha? iti || 1

Translation:- Then Bhārgava, of Vidarbha State asked Pippalāda: 'Venerable master, how many are the gods who support the creatures? How many of them enliven them? who again is among them, the greatest?

Purport:- Which are the senses (lord of elements: *tanmātras*) are activating the sensation and cognition of the body and again who among them is the most prominent—is the actual question here. 1

तस्मै स होवाच आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च ते प्रकाश्याभिवदन्ति वयमेतद्राणमवष्टभ्य विधारयामः ॥ २ ॥

tasmai sa hovācha- ākāsho ha vā esha devo
vāyuragnirāpah prithivi |
vān manas chakshuh shrotrancha, te prakāshyābhi-
vadanti- vayametadvā
namavastabhya vidhārayāmah || 2

Translation:- To him rishi said: Verily the ether is that power — indeed; the air, fire, water, earth, speech, mind, eye and ear are too. They are shrined in the life of the body and each one

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of them boasts as if it is he who holds together and supports this body. 2

तान्वरिष्ठः प्राण उवाच मा मोहमापद्यथ अहमेवैतत्पञ्च-धात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति ॥ ६ ॥ तेऽश्रद्दधाना बभूवुः

Tān varisthah paāna uvācha-mā mohamāpadyatha, ahamevaitat panchadhāt mānam pravibhajya itadvānam-avastabhya vidhārayāmiti, te-ashraddadhānā vabhuvuh ॥ 3

Translation:- The vital breath prāna - vayu, the chief among them declared: Don't vaunt as such, I alone with my five division (prāna, apāna, vyāna, samāna and udāna — fivefold breath) sustain and support this body. But others viz. vāk etc. believed him not. 3

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रतिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणां स्तुन्वन्ति ॥ ४ ॥

So - abhimānādurdhvam utkramata iva tasmin - utcrāmatyathetare sarva evotcrāmante tasmins cha pratisthamāne sarva eva prātisthante | tad yathā makshikā madhukara rājānamutcrāmantam sarvā evotcrāmante, tasmins cha pratisthamāne sarvā eva prātisthanta evam vānmanas chakshuh shrotramcha te pritāh prānam stunvanti ॥ 4

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Translation :- The prāna-vāyu feeling indignant apparently desired to withdraw himself and went upwards to go out. Thereupon all the others also had to follow him. Again when he settled down all others too remained accordingly — just as all the bees follow when the queen bee goes out and they settle down when she remains — so mind, speech, sight, hearing and the rest being satisfied praised the prāna - vāyu. 4

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

Esho-agnistapatyesha surjya - esha parjanyo
maghavānesha vāyuh |
Esha prithivi rayirdevah sat-asat-chāmritam cha yat || 5

Translation :- Nay, the Presiding - Deity of this prāna-vāyu as fire He burns ; He is the substance of the sun, He is the Propeller of Indra, rain-god, wind-god – of the earth, matter and the rest. He is manifest and also non-manifest and what is immortal.

Purport :- Explained as per the spirit of the Gita. vide Brahmasutra (1.1.23). 5

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

Arā iva rathanābhau prāne sarvam pratisthitam |
richo yajunshi sāmāni yajnah kshatram brahma cha || 6

Translation :- As spokes in the nave of a wheel, all are centred around the wheel, so also

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Rig, Yajur, Sāma and even all the Vedic karmas, Yajnas and the performers thereof viz. Brāhmanas, Kshatriyas as such are suported and regulated by that Immortal Presiding - Deity of the prāna - vāyu.

Purport :- Vide. Chandogya U. (V. 1.15) 6

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥७॥

Prajāpati shcharasi grabhe tvameva pratijāyase |
tubhyam prāna prajāstvimā valim haranti yah
prānaih pratitishthasi || 7

Translation :- Oh the Lord of the creatures, Thou propel the jiva in the womb, it is then Thou art make the jiva being born. To Thee, Who dwellest in the body as the Presiding - Deity of the vital-breath and the senses all creatures offer oblations. 7

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

Devānāmasi vahnitamah pitrinām prathamā svadhā |
rishinām charitam satyamatharvāngirasāmasi || 8

Translation :- Thou the Presiding-Deity of the vital-breath appear here as Agni (the sacrificial fire) in Whom creatures offer oblations for gods and carry (here Brahmā on behalf of all) the first offering (at the shrāddha) to the departed forefathers of the creatures. Thou art truly entreated by the sages, the descendents of Atharvān and Agniras, the great ones. 8

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इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

Indrastvam prāna tejasā rudrāsi parirakshitā |
tvamantarikshe charasi suryastvam iyotishām patih || **9**

Translation :- Thou art the very prowess of Indra, Thou art the Power of Destruction in Rudra, Thou art the Protector i.e. Vishnu. By Thy command the sun who is the mainstay of the planets moves in the sky. **9**

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

Yadā tvamabhivarshasyathemāh prāna te prajāh |
ānandarupāstisthanti kāmāyānnam bhavisyatiti || **10**

Translation:- When by Thy command the clouds pourest down rains, these creatures of Thine rejoice hoping that there will be food as they desire. **10**

व्रात्यस्त्वं प्राणैकर्षिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥ ११ ॥

Vrātyastvam prānaikarshirattā vishvasya satpatih |
vayamādyasya dātārah pitā tvam mātarishva nah || **11**

Translation:- Thou require no sacramental and initiatory rites being ever pure. Thou art the Ekarshi Agni (Yoga - agni) through whom enjoyest havya and kavya offerings. Thou art the fundamental Resort for the entire world. We are the servitors, to offer our oblations to Thee. O, the All - pervading Lord! Thou art our fountain - source.

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Purport:- *Ekarshi*: the famous fire of the flowers of the Atharva Veda. 11

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

Yāte tanurvāchi pratisthitā, yā shrotre, yā cha chakshushi |
Yā cha manasi santatā, shivām tām kuru motcramih || **12**

Translation:- Make propitious of Thine that energy which exists in speech, in the ear, in the eye and also which prompts the mind. Kindly do not withdraw Thyself; bestow unto us the good-disposition. **12**

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रानूक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

Prānasyedam vashe sarvam tridive yat pratisthitam |
māteva putrān rakshasva shrischa prajnāncha vidhehi na iti || **13**

Translation:- Whatever exists in the three worlds, is all under the control of Thine. Nay, Thyself is the very life to all. Therefore protect us as a mother her sons. Grant us spiritual illumination and intuitive wisdom.

Purport:- Whatever exists in the three worlds is all under the control of that prāna who alone is the mainstay for everything. So intuitively one realises that this prāna referred to here in this context is none but the Supreme Lord of the universe Who presides

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over all the senses. So I have taken althrough as the Presiding-Deity of the prāna. And it is the fact that when He graciously bestows spiritual illumination and intuitive wisdom then and then alone the Truth is realised. 13

QUESTION-III

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ–भगवन्कुत एष प्राणो जायते? कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रतिष्ठते? केनोत्क्रमते? कथं बाह्यमभिधत्ते? कथमध्यात्ममिति? ॥ १ ॥

Atha hainam kausalyāshcha – āshvalāyanah papraccha–
bhagavan! kuta esha prāno jāyate?
Kathamāyātyasminsharira ātmānam vā pravibhajya
katham prātisthate?
Kenotcramate? Katham vāhyamabhidhatte?
Kathamadhyātmam? iti ॥ 1

Translation :– Then Kausalya, the son of Aashvala asked him: 'Venerable master! whence is this prāna is born? How does it come into this body? How does it remain in its five - fold form in this gross body? In what way does it exit? And how does the prāna keep hold upon the material phenomenon as well as on spiritual matters?' 1

तस्मै स होवाच अतिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

Tasmai sa hovācha—atiprashnān pricchasi,
brahmistho-asiti, tasmātte—aham vravimi ॥ 2

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Translation :- Pippalāda replied: 'You are asking questions in regard to highly spiritual matters. As I find you are devoted to Brahman, therefore I shall readily explain to you all about this.' 2

आत्मन एष प्राणो जायते। यथैषा पुरुषे छायैतस्मिन्ने-
तदाततं मनोकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

Ātmana esha prāno jāyate yathaishā purushe
cchāyai,
tasminnetadātatam, manokritenāyātyasmin sharire ‖ 3

Translation :- This life on phenomenon is born of the ātmā, as is the shadow in the man, so is the life (on earth); in the ātmā one's karma propelled by mind life is carried body to body in cycling.

Purport:- One's life in the corporeal body is due to the karma in the previous birth. As Shruti elsewhere says: "Intent on the fruit he obtains the body with his karma."[1] 3

यथा सम्राडेवाधिकृतान्विनियुंक्ते एतान्ग्रामा ने-
न्ग्रामा नधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥ ४ ॥

Yathā samrādevādhikritān viniyunkte—etān
grāmānetān
grāmānadhitisthasveti, evamevaisha prāna itarān
prānān prithak prithageva sannidhatte ‖ 4

Translation :- As a sovereign commands his officers, saying to them: "You superintend these or those villages" so does the life allot the other vital-breaths to their respective functions in the body. 4

1. vide Bh. IV. 29. 29 and 62

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पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रतिष्ठते मध्ये तु समानः । एष ह्येतद्धूतमन्नं समंनयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

Pāyupasthe apānam, chakshuh shrotre mukhanāsikābhyām prānah svayam prātisthate | madhye tu samānah | esha hyetaddhutamannam samam nayati | tasmādetāh saptārccisho bhavanti || 5

Translation :- The apāna-vāyu remains in the organs of excretion and generation; the prāna-vāyu itself as such stays in the eye and ear as also in the mouth and nose. Whereas samāna - vāyu pervades in the middle of the body that assimilates the consumed food and distributes accordingly to the requirement of respective senses. Also from this breath arise the seven flames.

Note: Sapta Archisha: Kali, Karali, Monajava, Sulohita, Sudhumravarna, Sphulingini and Viswaruchi. These seven flames emanate from the stomach and go to heart and then upto the openings in the head i.e. to the objects of seeing, hearing etc. One experiences hearing, seeing, smelling etc., due to the influence of these flames. 5

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शत शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडी सहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

Hridi hyesha ātmā atraitad-ekashatam nādīnām tāsām shata shatamekaika syāh | dvāsaptatirdvāsaptatih pratishākh-ānādisahasrāni bhavantyāsu vyānashcharati || 6

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Translation :- This ātman remains in the heart. There are a hundred and one nerves. Again to each one of them there are a hundred subnerves. Each of these sub - nerves have seventy - two thousand subordinate nerves ; thus the vyāna-vāyu moves. 6

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पाप-मुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

Athaikayorddhva udānah punyena punyam lokam nayati |
pāpena pāpamubhābhyāmeva manushyalokam || 7

Translation :- Now, through one of these nerves the udāna - vāyu rising upwards leads a man of virtue to the upper worlds whereas brings down a man of offensive character to the devil's land ; but a man of vice and virtue is led to the world of men.

Purport :- It shows that the udāna-vāyu takes the departed soul to the respective world in consequence with the merits and demrits of one's actions in life. The nerve through which udāna acts is known as Sushumnā. 7

आदित्यो ह वै बाह्यः प्राणः उदयत्येष ह्येनं चाक्षुषं प्राणमनु गृह्णानः पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

Ādityo ha vai vāhyah prānah udayatyesha hyenam chākshusham prānamanugrihnānah |
Prithivyām yā devatā, saishā purushasyāpānama avastabhyāntarā yadākāshah sa samāno vyāyurvyānah || 8

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Translation :- The sun indeed, actually to be known as the vitality of the life although he remains out of the corporeal body for it is he (sun) who vitalises the eye with life, and the divinity of the earth supports a person's apāna - vāyu whereas the space ether between the sun and the earth is Samāna-vāyu, The Air (vāyu) in the space is the Vyāna - vāyu. 8

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।
पुनर्भवमिंद्रियैर्मनसि संपद्यमानैः ॥ ९ ॥

Tejo ha vā udānastasmād upashāntatejāh |
punarbhavamindriyairmanasi sampadyamānaih || 9

Translation :- Fire is verily the udāna - vāyu (up - breath) for he in whom the fire (heat) is extin - guished leaves the body for rebirth with his senses absorbed in the mind. 9

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

Yacchittastenaisha prānamāyāti prānastejasā yuktah |
sahātmanā yathāsankalpitam lokam nayati || 10

Translation :- Whatever thought prevails during one's death with that he comes to his rebirth. The life united with udāna - vāyu together with the engrossed soul goes on to the world which is due in consequence of his karma.

Purport:- As we find, the thought which prevails at the time of death influences the subtle body to carry accordingly for rebirth. Whatever form a person

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thinks of at the time of death that he attains.[1] An apt illustration we find from the sage Jada - Bharata and also of Puranjana. Therefore one who casts off his body fixing his mind in Vishnu - Krishna, is rid of all sins and redeemed from bondage and thereafter does not become subject to rebirth. **10**

य एवं विद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

Ya evam vidvān prānam veda ; na hāsya prajā hiyate ; amrito bhavati | tadesha slokah || **11**

Translation:- The man who knows the Fountain-source of life to him there shall be no lack of progeny ; and he attains immortality –which is supported by the following verse. **11**

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा । अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥ १२ ॥

Utpattimāyatim sthānam vibhutvamchaiva panchadhā | adhyātmam chaiva prānasya vijnāyāmritamashnute vijnāyāmritamashnuta iti || **12**

Translation :- One who realises the Fountain - source of life, his entry into the corporeal body, his existance in the body, the five - fold activities of vital-breath and its relation with the self (soul) obtains immortality. It is sure and certain that he goes to the world of eternal Bliss.

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1. G. III. 6

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Purport :- Through the transcendental Process of Sādhanā one realises the very cause of the birth of jiva - soul and also his encagement into two - fold body of subtle and corporeal ones. He then becomes soul-centred and gradually attains blissful state of immortality. 12

QUESTION—IV

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ—भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति ? कान्यस्मिन् जाग्रति ? कतर एष देवः स्वप्नान्पश्यति ? कस्यैतत्सुखं भवति ? कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥

atha hainam saurjyāyani gārgyah papraccha—bhagavannetasmin purushe kāni svapanti ? Kānyasmin jāgrati ? katara esha devah svapnān pashyati ? Kasyaitad sukham bhavati ? Kasminnu sarve sampratisthitā bhavanti iti ? ॥ 1

Translation :- Then Saurjyāyani of the Garga clan asked the rishi :—

'Venerable master ! What are they that sleep in a person, and what are they that keep awake in him ? Which god sees the dreams ? Whose is the happiness -In the state of sushupti, where the senses remain ?'.1

ANSWER

तस्मै स होवाच—यथा गार्ग्य! मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं हवै तत्सर्वं परे देवे मनस्येकी भवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

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Tasmai sa hovācha-yathā gārgya! marichayo-arkasyāstam gacchatah sarvā etasminstejomandala ekibhavanti | tāh punah punarudayatah pracharanti: evam ha vai tad sarvam pare deve manasyeki bhavati | tena tarhyesha purusho na shrinoti, na pashyati, na jighrati, na rasayate, na sprishate, nābhi-vadate, nādatte, nānandayate, na visrijate, neyāyate, svapitityāchakshate || 2

Translation :- To him, then the rishi said, 'Oh Gārgya, just as during the setting of the sun all the rays of the sun become united in its orb and again they spread forth at the sun-rise, so also, during the state of sushupti all these feelings of the senses are withdrawn into the mind, the chief among them. Therefore at that state the person hears not, rejoices not, emits not and moves not. This is known, to the man of worldly understanding as a state of sleep. 2

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

Prānāgnaya evaitasmin pure jāgrati |
gārhapatyoha vā esho·apāno·vyāno
anvāhāryapachano-yad gārhapatyāt prnlyate,
pranayanādāhavaniyah prānah || 3

Translation :- The fires of life alone remain awake in this city (body), the householder's fire is the apāna-vāyu (out-breath), the vyānavāyu is the anvāhārya-pachana or the sacrificial fire. The prāna is the āhavāniya or oblation fire, because it is taken from Gārhapatya fire.

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Purport :- In Agnihotra sacrifice there are mainly three kinds of fires (i) Anvāhārya-pachana or Dakshināgni (ii) Gārhapatya and (iii) āhavāniya. The first fire is used only for offering oblations to the manes, the second fire is kept constantly burning on an altar by householders. The third fire into which all oblations to gods are offered. Vyānavāyu works in the nerve on the right side of the heart so it is compared to the Dakshināgni, apāna remains active although in the lower part of the system so apāna is called Gārhapatya fire. And like the āhavāniya fire which is taken from Gārhapatya fire prāna proceeds from apāna—so it is compared to the former fire. 3

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः। मनो ह वाव यजमानः इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

Yaducchvāsa-nihshvāsāvetāvāhuti samam nayatiti sa-samānah |
mano ha vāva yajamānah |
ista-phalamevodānah sa enam yajamānamaharahar brahma gamayati || 4

Translation :- The samāna-vāyu is called as such because it equalises the two oblations, the in-breathing and the out-breathing. Therefore samāna-vāyu is the Hotri (the priest). The mind is the sacrificer and the udāna-vāyu is the fruit of the sacrifice. It leads the sacrificer (mind) to the state of Sushupti when he feels bliss (a vague feeling of unconditioned being).

Purport :- At Sushupti-state non-disturbance is here literally known as the bliss of Brahman-

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realisation but actually that is a vague feeling of unconditioned being. Whereas one who goes to Brahman never returns. 4

अत्रैष देवः स्वप्ने महिमानमनुभवति यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देश दिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

Atraisha devah svapne mahimānamanubhavati | yaddristam dristam anupasyati, shrutam shrutam evārthamanushrinoti, deshadigantaraishcha pratyanubhutam punah punah pratyanubhavati, dristam chādristancha shrutanchāshrutanchānubhutam chānanubhutam cha, sacchāsaccha, sarvam pashyati, sarvah pashyati ‖ 5

Translation :- In sleep the jiva-soul finds himself in mind, the chief of the senses. In dreaming-state he feels his greatness. What has been seen before he sees it again ; what has been heard, he hears again, he experiences again whatever has been enjoyed in different places and quarters. Not only that, it so happens that what has been seen and not seen, heard and not heard, experienced or not experienced, is existent or non-existent in this sojourn of birth but had them all in previous births but he may see them all, as all the previous events of life remain in mind in its subtlest form.

Purport:- In this verse the creative side of dream phenomena that directly prove the existence of psychic mind and the lingasarira of man is mentioned.[1] 5

1. vide Bh. X. 1.41

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स यदा तेजसाभिभूतो भवत्यत्रैष देवः ।
स्वप्नान्न पश्यत्यथै तस्मिञ्छरीर एतत्सुखं भवति ॥ ६ ॥

Sa yadā tejasā-abhibhuto bhavati, atraisha devah svapnān na-
pashyatyathai-tasmin sharira etat sukham bhavati ‖ 6

Translation :- When jiva-soul transcends the mind by dint of divine cognition then he goes beyond the dreaming-state and at that time only divine Bliss comes in the spiritualised senses of the body. 6

स यथा सौम्य वयांसि वासो वृक्षं संप्रतिष्ठंते ।
एवंहवै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

Sa yathā saumya vayāmsi vāsovriksham sampratisthante |
evam ha vai tat sarvam para ātmani sampratisthate ‖ 7

Translation :- Oh beloved one, even as birds resort to a tree (at nightfall) for a resting-place, so also a jiva after done everthing here finally (after transcending the dream-state) resort. to the Supreme Divinity. 7

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं चश्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक् च स्पर्शयितव्यं च वाक् च वक्तव्य च हस्तौचादातव्यं चोपस्थश्चा-नन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च चित्तं च

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चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

Prithivi cha prithivimātrā cha, āpashchāpomātrā cha, tejashcha tejomātrā cha vāyushcha vāyumātrā cha, ākāshashcha ākāshamātrā cha, chakshuh cha drastavyancha, shrotram cha shrotavyancha, ghrānam, cha ghrātavyancha. rasah cha rasayitavyam cha, tvak cha sparshayitavyancha, vāk cha vaktavyancha, hastau chādātavyancha, upasthah chānandayitavyancha, pāyuscha visarjayitavyancha pādau cha gantavyan cha, manah cha mantavyancha buddhih cha boddhavyancha, ahamkāraschāhamkartavyancha, chittancha chetayitavyancha, tejascha vidyotayitavyanchā, prānash-cha, vidhārayita-vyancha || 8

Translation :- Earth and its subtle elements, water and the elements of water, fire and its elements, the air and its elements, ether and its elements, sight and its perceivable objects, hearing and what can be heard, the smell and what can be smelled, taste and what can be tasted, the skin and what can be touched, speech and what can be spoken, the hands and what can be taken, the generating organ and its object of enjoyment, the organ of excretion and what can be excreted, the feet and what can be walked upto, the mind and what can be thought of, the intellect and what can be determined, ego and the objects of egoism, the memory and its objects, the radiance and what can be illumined, the vital-breath and what can be supported by it—all these viz five cosmic elements, the ten organs of perception and action, mind, intellect, chitta (faculty of memory) and the egoity finally rest unmanifested when jiva-ātmā takes final resort at the Supreme Divinity. 8

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एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः स परेऽक्षर आत्मनि संप्रतिष्ठते ॥ ९ ॥

Esha hidrastā, sprastā, shrotā, ghrātā, rasayitā, mantā-boddhā, karttā, vijnānātmā purushah | sa pare-akshara, ātmani sampratisthate || 9

Translation:- The jiva-soul at the stage of his bondage like a dreaming person verily sees, feels, hears, smells, tastes, thinks, and bethinks himself as the doer, intelligent self and the enjoyer of his belongings. But after transcending this dreaming-state when he is spiritually awakened finally he takes resort to the Supreme Divinity.

Purport:- A man in his dreaming-state may enjoy a sumptnous feast and subsequently may feel that he is attacked by a tiger. While he wakes up he may narrate both the incidents of his dream but actually he is not affected by either experience. In the same way we have to understand the actions of jiva-soul in bondage. His true nature gets manifested when he takes final resort to the Supreme Divinity. This verse is quoted by Sri Baladeva in his Govinda-Bhāshya while commenting on Sls. II. 3. 17 and II. 3. 38 of the Vedānta. 9

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सौम्य स सर्वज्ञः सर्वो भवति। तदेष श्लोकः ॥ १० ॥

Parameväksharam pratipadyate sa yo ha vai tadacchāy-amashariramalohitam shubhramaksharam vedayate yastu saumya! sa sarvajnah sarvo bhavati | tadesha shlokah || 10

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Translation :- 'Oh beloved one ! Whosoever knows the Supreme Divinity as Indestructible i.e. Transcendental, free from mundanity, without any perishable form (but having transcendental form), colourless i.e. absolutely free from triple qualities of māyā, pure (sat - chit - ānanda - Vigraha), not only attains Him but also gets the power of all - knowing and wish - yielding. There is the following verse in this respect.

Purport :- State of God - realisation is stated here. The Supreme Divinity is all - Blissful and He exists eternally without mundane support.[1] 10

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सौम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

Vijnānātmā saha devaishcha sarvaih, prānā bhutāni sampratisthanti yatra | tadaksharam vedayate yastu saumya ; sa sarvajnah sarvamevāvivesha iti || 11

Translation :- 'O beloved one ; he who knows that Transcendental Almighty in Whom jiva - soul takes final resort with all his spiritualised (aprākrita) senses and serves Him with the objects of this material world becomes all - knower and indeed ever remains in that transcendental Abode of Bliss.

Purport :- The Supreme Divinity is the Lord of the senses. Jiva - soul after getting self - realisation feels the Divine Bliss and having realised the Ontology of the Divinity he serves Him with all his spiritualised senses and with all his belongings as we find in the Ist shloka of Issa-upanishad. 11

1. vide Ch. Up. VII. 25.2

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QUESTION—V

अथ हैनं शैब्यः सत्यकामः पप्रच्छ—स यो हवैतद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत कतमं वाव स तेन लोकं जयतीति ॥ १ ॥

Atha hainam shaivyah satyakāmah papraccha – sa yo ha vai tad bhagavan manushyeshu prāyanāntamonkāramabhidhyāyita | katamam vāva sa tena lokam jayati? iti || 1

Translation :- Then Satyakāma, the son of Shivi, asked, Venerable master what world does he, who meditates upon 'AUM' until the end of his life, attain by that practice. 1

ANSWER

तस्मै स होवाच एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारस्तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

Tasmai sa hovācha etadvai satyakāma | param cha aparam cha brahma yadomkārah | tasmād vidvānetenaivāyatanenaikataramanveti || 2

Translation :- Rishi Pippalāda said: 'O Satyakāma! There are two methods of culturing 'OM'. Those who follow the inductive-process they by meditating upon this 'OM', symbolic of Abstract Brahman attain Brahmanirvāna and those who serve this 'AUM' through the deductive process and they attain eternal servitorship to that Transcendental Supreme Divinity. Therefore it is the respective process that leads to respective Realisation that of partial or Full Reality.

Purport :- For 'AUM' vide the Purport of Invocation Shloka of Isha Upanishad. Further the Gita (VIII. 13): 'One who controls the mind and

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senses keeps the prāna in between the two eye-brows and mutters OM attains My Lotus Feet in the Blissful Realm, after leaving his mortal coil.' 2

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्या-मभिसंपद्यते तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

Sa yadyekamātramabhidhyāyita, sa tenaiva samveditas-turnameva jagatyāmabhi-sampadyate | tamricho manu-shyalokamupanayante sa tatra tapasā brahmacharyena shraddhayā sampanno mahimānamanu bhavati || 3

Translation:- Even if one meditates upon one syllable of that Divine Sound 'AUM' (at the time of death), even by that, being disposed with good merit very soon he comes back to this world. This first word of 'AUM' is the essence of Rig Veda therefore such Vedic merit sends him to a clan of a pious family (viz. Brāhman birth) where he attains a glorious life being endowed with austerity, chastity and faith in God.

Purport:- 'AUM' is the mystic sound repre-senting the symbolic Manifestation of the Supreme Brahman and the Means to realise Him. Here it shows that even imperfect utterance or without knowing its significance if one pronounces a letter of 'AUM' he gets such a merit that soon after death, he is sent to a chanced-birth when he can make the life glorious being endowed with austerity, celibacy and faith. Gitā also (VI) says that certainly he will be born in a family of enlightened...where he regains the potencies of his previous sādhanā and he strives

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with greater vigour than before for the attainment of betterment. 3

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकं स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

atha yadi dvimatrena manasi sampadyate | so-antariksham yajurbhirunniyate somalokam, sa somaloke vibhutimanubhuya punarāvartate || 4

Translation :- But if one meditates upon the two syllables of 'AUM' he attains occult power and therefore he after death is led up by the Yajus-verses to the world of moon in the space. Having enjoyed its grandeur once again he returns to this earth. 4

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः यथा पादोदरस्त्वचा विनिर्मुच्यते एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

Yah punaretam trimātrenomiti etenaivāksharena param purushamabhidhyāyita, sa tejasi suryje sampannah | yathā pādodarastvachā vinirmuchyate, evam ha vai sa pāpmanā vinirmuktah sa sāmabhirunniyate brahmalokam sa etasmājjivaghanāt parātparam purishayam purusham ikshate | tadetau slokau bhavatah || 5

Translation :- But if one meditates upon the Supreme Divinity knowing Him identical with AUM, constituted of three syllables, he enters into that world of illuminated effulgent, being free from all adjuncts of māyā, even as a snake is from its slough. Nay, he is led to that world of Brahman (Vaikuntha)

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by the Sāma-hymns, whence he beholds the Monitor-Self residing in the heart. There are two following verses about this.

Purport :- Here it is clearly stated that so long a jiva-soul does not take recourse to a transcendental Process of culturing unalloyed devotion to the Supreme Personality of God-Head represented by A-U-M, he cannot make himself free from the adjuncts of māyā. When Sāma-Vedic devotional practice is followed he is led to the Transcendental Abode of illumination with the effulgent Glories of the God-Head. Once a person goes there knows no return.

Secondly it is clear that observer, observation and Observed - viz. servitor service (devotion) and Served-God—all the three eternally exist in that plane of Transcendence. 5

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥ ६ ॥

Tisro mātrā mrityumatyah prayuktā – anyonyasaktā anaviprayuktāh | criyāsu bāhyābhyantaramadhyamāsu samyak prayuktāsu na kampate jnah || 6

Translation :- The three syllables of 'AUM' when they are separately practised without spiritual cognition, will not lead to immortality but when one practises the complete whole of this 'AUM' with cognitive essence of the self and cultures with kāya-mana-vāk he attains the Supreme Brahman. Therefore he does not waver i.e. he is not shaken from his resolved state of consciousness.

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Purport :- 'AUM' is a Divine Sound. Without realising spiritual significance if mearly practised it may give some material or celestial gain which we have learnt from Sl. 4 and 5 but to have immortality and be established in that plane of Divinity it requires the cognitive faculty of the soul which is endowed by something of a spiritual descent. So Divine Sound cannot be reciprocated by material senses. It is only when the soul is concocted with the Intuitive Wisdom the Divine Sound makes the unfoldment representing the very Descent of God-head in the untainted and tranquil heart of a jiva-soul. Although he remains with his physical body yet he becomes unperturbed and established in immortality. 6

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते तमोंकारे णैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभय परं चेति ॥ ७ ॥

Rig bhiretam yajurbhirantariksham sāmabhiryattat kavayo vedayante | tam-AUM-kārenaivāyatanenānveti vidvān yattacchāntamajaramamritamabhayam param cheti || 7

Translation :- With the merit of virtuous Rig Vedic karma one attains prosperity and human birth on this world ; through the yajas (yajna) one attains celestial enjoyment after death but through Sāma (i.e. Mystic Sounds Transcendental devotional process) one attains that which the seers recognise as the Brahmaloka. That Brahmaloka is Blissful, undecaying, Transcendental, free from any mellow of māyic world and the Supreme Resort. The man, endowed with Intuitive Wisdom by culturing this Divine 'AUM' attains this Supreme Abode of Bliss.

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Purport:- Some unfortunately consider that when 1st syllable of 'AUM' leads one to a good and glorious human birth on earth (vide. Sl. 4) and the 2nd syllable leads to the worlds of manes (sl. 5) then naturally the third syllable viz. M or the whole compound word i.e. 'AUM' leads one to the Brahmaloka, viz. Satya-loka; but this vague conception is totally refuted here when it is stated (in this sl. 7) that Brahmaloka is Divinely Blissful, Undecaying, Transcendental free from any alloy of māyā; and is the Supreme Abode. Sri Baladeva in his Govinda-Bhāsya of Vedānta Sutra (1.3.13) quotes this shloka and says, '*sa purushottama eva ikshati...Brahmaloka... Sri vishnu lokasya vāchaka*'. Further in Gita.[1] 7

QUESTION—VI

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत ॥ षोडशकलं भारद्वाज पुरुषं वेत्थ ? तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुं स तूष्णीं रथमारुह्य प्रवव्राज तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

Atha hainam sukeshā bhāradvājah papraccha-bhagavan| hiranyanābhah kausalyo rājaputro māmupetyaitam prashnamapricchata – "shodashakalam bhāradvāja purusham vettha?" tamaham kumāramavruvam – "nāhamimam Veda, yadya – ahamimam – avedisham katham te nāvakshyam?" iti | "samulo vā esha parishusyati yo-anritam abhivadati, tasmānnārhāmi anritam vaktum", sa tushnim rathamāruhya pravavrāja | tam tvā pricchāmi – kvāsau purusha? iti || 1

1. vide VIII. 79; Bh. II. 1.19

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Translation :- Then, Sukeshā of the clan of Bharadwāja asked Sri Pipplāda Rishi, "Venerable master, once Hiranyanabha, a prince of the Kosala kingdom approached me and asked, 'O Bharadwāja, knowest thou that Purusha manipulates sixteen elements?" I replied to him, 'Dear one, I know him not. If I had known him why should I not tell thee about him? Verily to his roots, he withers who speaks a lie; so it behoves me not to speak a lie'. When silently he mounted his chariot and departed. Therefore I beg, kindly tell me where does that Purusha dwell?

Purport :- A spiritual seeker - how innocent he should be! He should not possess any self-aggrandisement or vanity. One should not give any vague answer to and spiritual query as generally people are conceited. Here Sukeshā, a sincere aspirant confesses his ignorance instead of telling a falsehood which certainly destroys all the merits acquired in life. Secondly, it is a knower of Brahman alone who should impart that knowledge to a worthy aspirant. 1

ANSWER

तस्मै स होवाच इहैवान्तःशरीरे सौम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

Tasmai sa hovācha ihaivāntah sharire soumya | sa purusho yasminnetāh shodashakalāh prabhavanti - iti ॥ 2

Translation :- To him the rishi said, 'O dear one! Here within the body exists that Purusha out of Whom these sixteen parts arise. 2

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स ईक्षांचक्रे कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

Sa ikshānchacre - kasmin aham - utcrānta utcrānto - bhavishyāmi, kasmin vā pratisthite pratisthāsyāmi - iti || 3

Translation :- The Purusha thought (in Himself) in whose departure shall I be departed? And in whose setting down shall I stay? 3

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोकाः लोकेषुच नाम च ॥ ४ ॥

Sa prānamasrijata, prānācchraddhāmkham vāyurjyotir-āpah, prithivindriyam manah, annamannādvirjam tapo mantrāh karma lokāh lokeshu cha nāma cha || 4

Translation :- He created Prāna, (here Hiranya-garbha) from Prāna faith, ether, air, light, water, earth, senses, organ, mind and food; from food vigour, penance, hymns, works, worlds and in the world names also.

Purport :- The Supreme Brahman is Purusha when He desired for creation, created first prāna, jiva-souls and in his (prāna's) constitution gave innate faith for God-realisation. Next He created ether etc. as stated in the mantra. But when jiva enters into the body the Lord as a Monitor - self follows him. But jiva - soul is subjected to māyā whereas although the Monitor - self remains within the jiva He is never subjected to māyā.[1] 4

1. vide Bh. III. 6.7-9

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स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति ॥ तदेष श्लोकः ॥ ५ ॥

Sa yathemā nadyah syandamānāh samudrāyanāh, samudram prāpyāstam gacchanti, bhidyete tāsām nāmarupe samudra iti – evam prochyate, evamevāsya paridrasturimāh shodashakalāh purushāyanāh purusham prāpyāstam gacchanti, bhidyete chāsām – nāmarupe, parusha ityevam prochyate | sa esho – akalo – amrito bhavati, tadesha shlokah || 5

Translation :- Just as these rivers (like Yamunā & Gangā) flowing towards the ocean entering into it lose their names and forms and in fine called simply the ocean, these sixteen elements when engaged for the sole interest of ātmadharma cogently they all are united with ātmā and they naturally lose their respective individual identity. They become identified with the spiritual cognition of the soul. Naturally then, one becomes blissful. The following verse continues the theme.

Purport :- Sri Baladeva Prabhu in his Govinda-Bhāshya[1] of Vedānta Sutra explains this shloka as follows: *Evam - evāsya paridrasturimāh shodasha-kalāh Purushāyanāh purusham prāpyāstam gacchanti - asya paridrastuh* — a person who has realised the

1. S. IV. 2.16

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Supreme Brahman to him *imāh*-all these sixteen *kalāh* (viz. panchatanmātra: ether etc., five karmendriyas and five jnānendriyas and mind) *purushāyanāh* leading towards the service to *Paramātmā* and *purusham prāpya* they all having reached Him *āntam gacchanti* become dove-tailed, and therefore they cogently unite with ātmā and naturally lose their respective self-enjoying propensities. Their identity becomes with the cognition of the soul. So when jiva - soul imbibes spiritual cognition he enters into the servitorship of the Supreme Purusha and consequently his spiritualised senses (*yatha - emā nadyāh* - as the holy rivers) with their subserviencies (tanmātras and their respective objects) cogently become dove - tailed in *hrishikena Hrishikesha sevanam* and; the soul realises his immortality. **5**

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः । तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

Arā eva rathanābhau kalā yasmin pratisthitāh | tam vedyam purusham Veda yathā mā vo mrityuh parivyathā iti || **6**

Translation :- He is the Parama Purusha — Supreme Brahman Who is only the Object to be known in Whom all these elements including the jiva-soul are centred like spokes in the nave of a wheel – knowing Him in Reality you will not have suffering of death.

Purport :- Rishi Pippalāda now very clearly advises all his disciples that the Supreme Person is only the Object to be known by the pure soul. By knowing Him you all will attain immortality and

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eternal Bliss. The jiva - soul, as the nave of a wheel, in whom all the spiritualised senses with their subserviencies get united, should be engaged in unalloyed devotion to the Supreme Personality of God - Head and that is only the process to overcome death and become eternally Blissful. 6

तान्होवाच्चेतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥ ७॥

Tān hovācha – etāvad evāham etad parambrahma veda | nātah paramasti – iti || 7

Translation :- Then Pippalāda said to them, 'So far I know of this Supreme Brahman there is no other higher Entity than that Highest Brahman'.

Purport: The Highest Object to be realised by the untainted jiva - soul is the Supreme Divinity Who is to be served eternally. There is nothing beyond or equal to Him. 7

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

Te tamarcchayahtah, tvam hi nah pitā, yo – asmākam – avidyāyāh param pāram tārayasiti | Namah parama – rishibhyo – namah parama rishibhyah || 8

Translation :- They paying their due homage to rishi Pippalāda said: 'Thou art indeed, our father that hast thou taken us across to the other shore beyond nescience. Obeisance to thee, the greatest among the rishis. Salutation to the glorious rishis.

Purport :- After getting spiritually enlightened by the Brahmajna - rishi Pippalāda the six aspirants

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in paying their homage to Guru addressed him as 'father', because they received knowledge of Supreme Truth from him. Sri Chaitanya Charita (*Madhya*) says: 'He is the best friend, nay, more than parents who endows us with loving devotion at the Lotus Feet of Sri Krishna.' In all births one gains parents but Guru who bestows Krishna - Prema is very rarely to be had. Therefore being enlightened by a spiritual Guru do serve Sri Krishna with all sincerity." Bhagavata says:[1] 'A sincere disciple should offer with a pure heart his all, including his very self, to the spiritual Guru'.

Here the disciples realise that not only they are merely imparted with Divine Knowledge about the Supreme Divinity but they are really given a vision of the Truth and forthwith they are made above mundane miseries and that of the terminal of births and deaths. And out of their extreme reverence they time and again pay their obeisance to the Guru. **8**

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ॥ स्थिरैरंगैस्तुष्टुवाꣳसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ॥ स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐशान्तिः शान्तिः शान्तिः॥

Translation:- Oh, the Almighty God, (Om) and Thy Glories (Devāh) by Thy Grace may we listen to the All-auspicious Transcendental Sounds through our ears; Oh Ye, Who art worthy of worship, may we see with our eyes what is divinely auspicious.

1. Bh. X. 80 4

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May we spend our whole span of life in singing Thy Praise with our spiritually strengthened body, mind and senses. May Vriddha-shravāh Indrah—the Supreme God of unprecedented Divine-Glory bestow unto us the Intuitive Wisdom (svasti), may that Vishvavedā—Omniscience Pushā—Sri Hari like a shining sun illumine our heart. May Aristanemi Tārkshya-Garuda, who carries Sri Hari with the speedest motion carry (lead) us to the Abode of Blessedness. And may Brihaspati vouchsafe to us that wisdom which will lead us to know the Supreme Truth. Peace remains in realisation of Sri Hari with His Ontological and Morphological Nomenclature.

Here ends the Prashna Upanishad.

With the benediction of my Divine Master Nityalilāpravista Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj I began to translate this Prashna-Upanishad on 26th Sept. '79 and completed it on 4th Oct. '79 by his Grace.

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मुण्डकोपनिषद्

MUNDAKOPANISHAD

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ALL GLORY TO SRI GURU AND GAURANGA

MUNDAKOPANISHAD

This Mundakopanishad belongs to the Atharva Veda. The book itself as well as each chapter is called Mundaka, a word etymologically denoting as he that concocts the lessons of this Upanishad is shaved or liberated from nescience. There are sixtyfour mantras (verses) in it, divided into three Chapters, each of which comprising of two sections. This Upanishad was taught to Shaunaka by Angiras, who himself learnt it from Bharadvāja Satyavaha, the disciple of Atharvan, the eldest son of Brahmā; and Brahmā himself imparted this knowledge to his son Atharvan. Saunaka asks Angiras, 'Venerable master, By knowing Whom is all this really understood?' To this pertinent question Angiras gives an elaborate answer which contains the subject matter of this Upanishad. First he brings a clear distinction between the Parā-vidyā, Knowledge of the Supreme Brahman and the Aparā-vidyā, knowledge not concerning with soul and Divinity i.e. knowledge about phenomena experienced through the mind and senses. It is by the Intuitive Wisdom and not by mechanism of Vedic ritualism that one can attain the Blissful Abode of Supreme Divinity.

In the first section of the first Chapter we learn how the spiritual knowledge is imparted to a disciple by the preceptor in a genealogical system from Brahmā to the great sages, acquired by strenuous effort as a means to attain freedom from the cycling of births

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and deaths. Here it is taught that the Supreme Brahman is not comprehensible by the gross senses because He is Subtlest and Infinite, He is Immortal, Imperishable, Transcendent, yet, how the universe, so different from Him has been created by Him is described with the aid of vivid similies, just as plants have sprung from the earth, the hairs from the body, the thread from the saliva of the spider—this is by His unthinkable potency. The second section gives an account of mechanism of Vedic ritualism that the fruits thereof are but perishable and transitory. Those who bethink that the Vedic ritualistic performances will lead to bliss are most ignorant people. But a spiritual aspirant should scrupulously practise Vedic lessons in order to get purity of heart. Therefore a thirsting aspirant for true spiritual welfare should cultivate dispassion, austerity, concentration, faith and love for solitude for the attainment of the immortality and eternal Bliss and for the Intuitive Wisdom to have Subjective Realisation of the Supreme Divinity and should approach a perfect Guru who is not only well-versed in the mystic lessons of the Vedas but is totally dedicated in culturing unalloyed devotion to the Supreme Personality of God - Head. This Divine Knowledge can be obtained only by the grace of the Guru. The Supreme Personality of God - head is Self-effulgent and remains ever at the nearest but He dwells in the core of the heart for which He is otherwise known as Guhāchara (moving in the cavity of one's heart); He is the final Resort for all beings that move, breath and wink. Bho dear son, know Him the very cause of both the gross and the subtle,

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transcendent and mundane ; He is the Supreme adorable God of all, He is the Highest Object and inconceivable to human intellect. That Supreme Divinity is the Fountain-source of all effulgent ; He is Subtler than atoms and Greater than the great ; within Him remain all the worlds including those that dwell in them, He is the imperishable Supreme Reality. He is the very vitality to all the sentient beings, He is pure intellect and the mind, He is the only Reality and Transcendent. So, Oh my dear one, He is to be penetrated upon by a mind endowed with unalloyed devotion. He is the Omniscient and Omnipotent, His Glory pervading all through the universe. He eternaly dwells in Vaikuntha and at the same time in the cavity of heart ; and He enlivens the body, mind and soul. Although He remains within this corporeal body sustained by food, yet He is ever unblemished. A man of intuitive wisdom through the path of unalloyed devotion visualizes Him shining with His ever - blissful Divine Form in the core of the unstinted heart.

When a man endowed with Intuitive Wisdom realises the most brilliantly shining Self - Effulgent Transcendental Personality of God - Head Who is the Creator of the universe, the Lord of all, the Fountain-Source of all beings, including Hiranyagarbha—then that man of wisdom having set aside merits and demerits (vice and virtue) cuts asunder the knots of worldly bondage and attains proximity of God - head. *That is*; he goes from this world of mundanity to the world of Divinity and attains direct servitorship of the God at that plane of

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Transcendentalism. The path of devotion alone brings success in the life whereas un - spiritual path leads to frustration. The path leading to that Transcendental plane is kept quite clear (without least obstacle) for them who all lead a life of unalloyed devotion. Men of intuitive wisdom who are solely concerned with nurturing the cognitioned souls travel through this path of devotion to that Supreme Abode of Transcendent.

He cannot be seen through the eye of mortal coil, nor can be perceived by other sense-organs; nor He is realised through penance or sacrificial rites; but when one receives intuitive wisdom then only his cognitive soul perceives Him Who is the Supreme Reality without a second, in his transparent self.

The men of wisdom who have got the realisation of the Supreme Divinity, verily are satisfied in their cognition having their purpose of life fulfilled and having been totally free from passion become tranquil; they observe the glory of All-pervading Lord in every particle and everywhere. Such a person ever remains dove - tailed in the devotional service of God - head and after departing from this world directly goes to the Transcendental World of Supreme God viz. Sri Goloka - Vaikuntha.

The first section of the second Chapter deals with the cosmology, and also beautifully disclosing that the Supreme Divinity is the Efficient-Cause of the universe, karma, tapas and the entire creations. One who realises Him in one's own pure heart breaks the shackles of māyā and becomes immortal. The second section mainly deals with the means of

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realising Him Who shines with all splendour in the unstinted heart.

The first section of the third Chapter narrates how two birds (jivātmā and Paramātmā) seated on the self-some tree of jiva-body — one of them (jiva - soul) enjoyes the karma - fruits, the Other looks on without being affected by the māyā. The jiva is immersed and grieved and bewildered by his own karma. But when he sees the Monitor-self contented and knows his glory, then his grief passes away. Next it proceeds with the ethical virtues and the spiritual practices which enable an aspirant to realise the Supreme Divinity by knowing Whom one understands the science of all existence.

By having a vision of God-head one cuts asunder the knots of his worldly bondage and attains *paramam sāmyam.*[1] The monists take it as becoming one with the Brahman or complete union with the Brahman. But even Dr. S. R. notes: 'Eternal life is said to consist in attaining an absolute likeness to God and enjoying a life of personal immortality.'[2] So the ignorant man thinks that when he renounces his mundane nature, form and status he attains absolute self-identity with the Brahman (the supreme Reality) in losing his own self. He does not know that the characteristics that distinguish the jiva from the phenomenal world, exist in its pure state in the spiritual realm which transcends the region of time and space. There the distinctive features of all free souls are transcendental in nature, form and state which is qualitatively Brahman (*sāmya*) but never

1. vide III. 1.3

2. vide his notes on this shloka

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quantitatively the same as '*Brahmavid Brahmaiva-bhavati*': that 'he transcending the phenomenal qualities of the world, attains the transcendental characteristic.

Ātmacrida-ātmaratih-criyavān:[1] Most funy thing that Dr. S. R. quotes Sri Shankara and states 'feeling the incompatibility of performing works after attaining knowledge of Brahma'...whereas verse itself clearly tells us that he who knows the Brahman does perform...So where complete oneness theory can rest? The monists really miss the bus, whereas the fact is very clear that those who are *ātmarati* and *ātmacrida* they are eternally and constantly engaged in loving service to the Supreme God-head. So those who are *ātmarati* having Prema-Bhakti to the Transcendental Personality of God-head are *ātmacrida.*

The identity of human soul and Divinity could make religious language meaningless and it seems tautology to say that the ātman is the same as the Brahman. The Isha, Kena, Katha and this Mundaka Upanishads all are in the mono-theistic lines and the Shvetāsvatara finally teaches unalloyed devotion to Godhead.

We see a logical development of theism in this short but beautiful Upanishad.

If one masters upon the deep significance of these sixtyfour stanzas and follows its spirit in practical way of life certainly he will attain not only dispassion, spiritual wisdom and faith but realisation of the Supreme Purusha—the Omnipresent and Bliss-Transcendent.

1. vide III. 1.4

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श्री श्री गुरु गौरांगौ जयतः

मुण्डकोपनिषद्

MUNDAKOPANISHAD

CHAPTER I

Section—I

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः ॥ स्थिरैरंगैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितम् यदायुः ॥ ॐ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ॥ स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om bhadram karnebhih shrinuyām devā bhadram
pashyemākshabhiryajatrāh |
sthirairangaistustuvān sastanubhirvyashema devahitam
yadāyuh ||
Om svasti na indro vriddhashravāh | svasti nah
pushā vishvavedāh |
svasti na stārkshyo-aristanemih svasti no
vrihaspatirdadhātu ||
Om shāntih shāntih shāntih !!!

Invocation

Translation:- Bho the gods, the presiding deities of respective senses! May we (by thy grace) with our ears reciprocate the Divine Sruti; Bho the subser-

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vients to Almighty, may we sight the matters and materials on earth in relation to the service to God (like *ishābasyam idam sarvam*); may we spend our allotted span of life in singing Divine Praises with our perfect health and strength.

Bho the Vriddhashravāh Indrah (here the unsurpassing glorious and omnipotent God), vouchsafe us with good-disposition. May the Omniscient Supreme Sustainer Sri Hari look for our spiritual welfare. May the Garuda, the Carrier of Sri Hari Who holds invincible Sudarsana Disc be propitious to us and may Sri Brihaspati vouchsafe us prosperity in our study of the Upanishads. May peace remain allround.

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ॥ स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahmā devānām prathamah samvavhuva vishvasya
karttā bhuvanasya goptā |
sa brahmavidyām sarvavidyāpratisthām-atharvāya
jyesthaputrāya prāha || 1

Translation :- Brahmā is the first to come out (came out of the Navel-lotus of Vishnu Who is beyond māyic creation) among the created beings including the devatās or gods of the heavenly regions. He is in charge of creation and also the care-taker of the universe. He imparted the science of Divine Wisdom, the source of all scientifical knowledge to Atharvan, his eldest son.

Purport :- Here we find how Divine Wisdom or Shruti descends to the ears of an aspirant-soul.

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Brahma who is known as swayambhu or Padmayoni came out from the Navel-lotus of Bhagavān Vishnu before the creation of other beings including the gods of the heaven. He was empowered by Vishnu to be in-charge of creation and to look after the welfare of the world, and therefore for the spiritual-welfare of the jivas four Vedas came out from the four mouths of his. But he realised that mere understanding literally these Vedas, or performing the rites thereof would not help the jiva to attain the Supreme Divinity as the Brahmavidyā is most esoteric; therefore he graciously imparted that most scientifical Brahma-vidyā, Divine Wisdom by which an aspirant soul may get the realisation of the Supreme Divinity in reality. This mystical ontology of Divine Wisdom Brahmā received from Sri Krishna, the Supreme Personality of God-Head Par-Excellence, in the form of Chatur-shlokah[1]. This Brahma-vidyā is the source of all knowledge. 1

अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचांगिरे ब्रह्म-विद्याम् ॥ स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

Atharvane yāmpravadeta brahmā-atharvā tām
purovāchāngire brahmavidyām |
sa bhāradvājāya satyavāhāya prāha bhāradvājo-
angirase parāvarām || 2

Translation :- That Science of Divine Wisdom which Brahmā imparted to Atharvan and he (Atharvan) in those olden days taught the same to

1. vide Bh. II. 9. 30-35

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Angiras who taught it to Satyavaha of the Bharadvāja family and again this Satyavaha taught the same Supreme Truth, which came in succession, to his disciple Angiras.

Purport :- *Parāvarām* –here it clearly states that this science of Divine Wisdom descends from superior personality (Spiritual Guru) to a sincere disciple. 2

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ॥
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Shaunako ha vai mahāshālo angirasam
vidhivadupasannah papraccha |
Kasminnubhagavo vijnāte sarvam idam vijnātam
bhavati-iti || 3

Translation :- Shaunaka, a great ritualist once approached Angiras with due respect and asked, 'Venerable master, Who is that Reality by knowing Whom everything else becomes also known ?

Purport :- *Māhāshālah* : generally it means a great house - holder; many commentators have noted as such ; but what we find in the Purāna that this Shaunaka was a famous rishi and was the director of a great University where about 80 thousand Vedic students got admitted with their hostel-facility to study Vedic Culture. But he went to Angiras who was a Brahma-vid to attain the science of Divine Wisdom. The clear meaning of his question was, by knowing nature and form of Whom, knowledge of all other aspects that of mundane and Transcendent are indeed, understood. Kindly let me be enlightened on that supreme object of Realisation. 3

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तस्मै स होवाच ॥ द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥

Tasmai sa hovācha – dve vidye veditavye iti ha sma yad brahmavido vadanti – parāchaivāparācha || 4

Translation :- To him Angiras replied, "There are two kinds of knowledge to be known, as the knowers of Spiritual Truth have said—viz. *Parā*: Intuitive Wisdom to have the Subjective Realisation of the Supreme Divinity, and (b) *aparā*: the knowledge in regard to mundanity.

Purport :- *Parā*: purely spiritual knowledge relating to the science of the Divinity, jiva-soul and the māyā. *Aparā*: is that which treats of the means of dharma, artha and kāma or virtue and vice.

Actually as per the question Shaunaka desired to have *Parā-vidyā* but why Angiras states also about *aparā-vidyā*, because without discarding the wrong, right cannot be known. So the defective theory must be known and rejected first and then only the true positive theory can be established. 4

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ॥ अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

tatrāparā – Rig. Vedo yajurvedah sāma - Vedo - Atharva--Vedah, shikshā kalpo vyākaranam, niruktam chando jyotishamiti | atha parā-yayā tadāksharamadhigamyate || 5

Translation :- Of these two kinds of knowledge, (a) the aparā-vidyā is of gross understanding and

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mechanical performance of rites as per Rig - Veda, Sāma - Veda, Yajur - Veda and Atharva - Veda, the Shiksha (Phonetics), Kalpa - (code of rituals), Vyakarana (grammer), nirukta (etymology), chandas (metre) and jyotisha (astrology); (b) and Parā-vidyā is that Intuitive Wisdom by which the Supreme Reality is attained.

Purport:- *aparā-vidyā* is that which is not directly connected with the attainment of God - realisation; and *Parā* means the Knowledge for God - realisation. Bhāgavata says.[1] 'That alone is Wisdom, which leads to devotion to God Sri Hari (Sri Krishna).' Further[2] "true Wisdom is that which relates to Me alone." In conversation of Lord Sri Chaitanya with Sri Rāya Rāmānanda we find it is stated that, "There is nothing else to be known about Wisdom except devotion to Sri Krishna." Sāndilya, a great commentator of the Vedas says, "Where Vedas do not refer to devotion to God I do not consider it at all as true knowledge." 5

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादं। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं तद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yattadadreshyamagrāhyama – gotramavarnam –
achakshuh shrotram tadapānipādam |
nityam vibhum sarvagatam susukshmam tad abyam tad
bhutayonim paripashyanti dhirāh || 6

Translation :- That Supreme Divinity Who is inconceivable through gross material senses, is Causeless, Fountain - sourse of all. Neither has He got

1, vide Bh. IV. 29.49 2. Bh. III. 9.30

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any phenomenal gross material senses such as eye, ear or hands and feet. Everything in Him is Transcendental. He is All-pervading, Omnipresent, Subtlest and imperishable Being. The man endowed with Intuitive Wisdom alone can visualise Him in the core of his cognitive soul and realises that He is the Fountain-sourse of all beings.

Purport :- Sri Baladeva in his Govinda-Bhāsya[1] referred to this shloka and established that the Supreme Divinity although possessing no such senses like eye, ear, hand, foot etc that is, having no such phenomenal qualities but all that He possesses are non-phenomenal or Transcendental. Lord Sri Chaitanya says[2] 'refuting mundanity hereby established the transcendentalism.' Bhāgavata[3] says : 'May He protect us—He, Who is absolute consciousness without name or form and lies beyond the cause and effect, shines all by Himself'. The gross senses fail to comprehend Him." 6

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ॥ यथा सत्यः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम् ॥ ७ ॥

Yathornanābhih srijate grihnatecha yathāprithivyām – oshadhayah sambhavanti |
yathā satyah purushāt keshalomāni tathā - aksharāt sambhavati iha vishvam || 7

Translation :- As a spider emits and withdraws its web, as herbs sprout on the earth, as hair grows

1. Vedanta I. 2.21
2. vide C.C.M. VI. 141
3. vide Bh. VI. 16.21

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on the head and the body of a living person, so from the Immortal and Immutable Divinity the universe comes into existence.

Purport:- Here three similes are stated to illustrate the Immutable and Immortal Divinity as the sourse of all beings without least modification of Himself:- (i) as a spider emits and withdraws its web so also this world proceeds from the Immutable Divinity as this is further clearly explained in Gitā by Sri Krishna Himself,[1] "All beings enter into My prakriti at the end of the world's age and again, when a new Kalpa begins, I send them forth into this world." "This multitude of living beings dependent on and goaded by My Prakriti comes into existence time and again, by My creative principle at My Own free Will".[2] (ii) just as per the seeds the respective plants are grown even so this universe or the respective jivas are born where, earth is only the material cause being totally dependent on Him Who is *Vaishamyanair ghrinye na.*[3] So these two analogies suggest that this universe has come out from the Divinity, sustained by Him and finally rests in Him. Just as seeds remain latent underground in the winter and sprout out into herbs and plants in the rainy season, so also during the Pralaya jiva-souls with their different karmas as their seeds remain within Him and come out at the time of creation; (iii) as out of a conscious man comes out the hair unconsciously and without any exertion on his part so also, the jivas and the

1. vide Gita IX. 7.8
2. vide Bh. XII. 4.5-6
3. Vedanta II. 1.34

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universe come out from Him without any effort on His Part. In the Gitā also we find,[1] 'I do this work of creation and destruction entirely detached from those actions and indifferent to them like an unconcerned witness; so it has no power in any way to bind or fetter Me'. In Srimad Bhāgavatam:-[2] 'It is He Who creates the universe and it is He again Who preserves and destroys it. Nevertheless, being free from egotism, He is neither attached to the modes of Nature nor to the functions'.

Sri Baladeva refers this shloka in his commentary on Vendānta-sutra '*drishvate tu.*[3]

These three similes assert that the creation is not *parināma* or transformation of Brahman in the pantheistic sense but Brahman is both the Efficient as well as the material cause of the universe which is an act of His inscrutable Power. Even Dr. S. R. notes, "There is no suggestion here that the world is an illusory appearance of Brahman." 7

यस्मात् परं नापरमस्ति किञ्चिद् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्। वृक्ष इव स्तब्धो दिवि तिष्ठत्येक स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

Yasmāt param nāparamasti kinchid Yasmānnāniyo
na jyāyo-astikashchit |
Vriksha iva stavdho divi tistatyekastenedam purnam
purushena sarvam ||

Translation:- He is the Paramount Supreme Reality—there is naught else higher, there is naught

1. vide Gita IX. 9
2. vide IV. 11.25
3. vide II. 1.6

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subtler, naught magnanimous than Him, He with His Transcendental Glories ever remains at that world of Transcendence like a tree. I observe the whole world is filled up with His Glory.

Purport:- The realised Guru observes as it is stated in the Gitā,[1] 'There is none equal to Him (Sri Krishna) or greater than Him. All the universe exists in and through Him, like a cluster of gems strung on a garland'.

This extra verse we find only in Sri Rangarāmānuja-bhāsya-grantha. But this is already found in the body of the Shvetāshvatara Upanishad.[1]

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ॥ अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

tapasā chiyate brahma tatoannam abhijāyate |
annāt prāno manah satyam lokāh karmasu
chāmritam ||

Translation:- The Divinity (Kāranādhishāyi Vishnu) contemplated an idea of creation thus from His Will. Hiranyagarbha got incarnated with the seeds of the totality of creation of the universe, then came Mahat-tattva and thence appearently existent subtle elements, (or five tanmātras), then arose this perceivable world and other regions, thence karma (deeds) and the enjoyment of their fruits in an endless chain, grew on until knowledge and through it emancipation, are gained. 8

1. vide VII. 7

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यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ॥ तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah Sarvavid yasya jnānamayam tapah |
tasmādetad Brahma-nāma rupamannamcha jāyate || **9**

Translation :- From that Omniscient and Omnipotent Divinity Whose very Nature is Transcendental Wisdom; from Him is born this Hiranyagarbha and thence individual beings and food for creatures.

CHAPTER—I

Section—2

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि । तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके । १ ॥

Tadetat satyam, mantreshu karmāni kavayo
yānyapashyam stāni tretāyām vahudhā santatāni |
tānyācharatha niyatam satyakāmā esha vah panthāh
sukritasya loke || **1**

Translation :- This Transcendental Divinity is only the Reality. The great seers realised Him and the mystic Sounds which have helped them to realise are deduced as rites in the three Vedas. Oh dear seeker of Truth, if ye so desire, then practise them constantly, for, this is the path for a man of good disposition on earth.

Purport :- In the Gitā,[1] 'It is jiva who has to perform *karma* in order to realise; but first of all he

1. vide IV. 32

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must know the true nature of *karma.* It is not so easy to discriminate the *a-karma.* Even intelligentsia are perplexed to determine what is *karma* and what is *a-karma*—inscrutable and mysterious are the ways of *karma.* Performance of *yajnas*, for Vishnu (*Yajno vai vishnu*[1]) prescribed in the Vedas relate to the body, mind and speech—all these are born of *karma.* So discrimination of these principles of *karma* delivers one from its bondage. All performances of *karma* are consummated in spiritual realisation. 1

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ॥ तदाज्य भागा—
वन्तरेणाहुतीः प्रतिपादयेत् ॥ २ ॥

Yadā lelāyate hyarcchih samiddhe avyavāhane |
tadājyabhāgāvantarenāhutih pratipādayet || 2

Translation :- When the sacrificial fire has been kindled and the flame moves on, then one should with faith offer oblations in the āhavaniya fire i.e. in the northern and southern portions of it which is known as ājyabhāga with the invocation of *Om agnaye svāhā* and *Om somāya svāhā.*

Purport :- This is Agnihotra homa. Here the purpose of illustrating such ritualistic performances is just to make one understand how ephemeral is the result thereof. When one realises such unworthiness of ritualism he will naturally turn towards sublimity of liberation i.e. the path of *parā-vidya.* 2

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1. see Gita Darshan p. 36-37 and Isha U.: Nakarma Iipyate nare and also Gita III. 9.

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यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथि-
वर्जितं च ॥ अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य
लोकान्हिनस्ति ॥ ३ ॥

Yasyāgnihotramadarshamapaurnamāsam
achāturmā syamanā grayanam atithivarjitam cha |
ahutamavaishvadevamavidhinā hutam āsaptamānstasya
lokānhinasti ‖ 3

Translation :- One who performs the Agnihotra homa but does not follow other rites such as, sacrifices darsa and purnamāsa during the new-moon and full-moon, devoid of chāturmāsya-vrata, non-observing of the rituals during the harvest time, without oblations, without the ceremony to all the gods, and if it is performed not in accordance with the rules ; or unduly done, then it destroys all the merits of attaining the upper seven regions viz. Bhur to Satya-lokas.

Purport :- So long the fire of Intuitive Wisdom is not lit within one's own heart the real gain in life cannot be had. 3

काली करालीच मनोजवा च सुलोहिता या च सुधूम्र
वर्णा ॥ स्फुलिङ्गिनी विश्वरूची च देवी लेलायमाना इति सप्त
जिह्वाः । ४ ॥

Kāli karāli cha manojavā cha sulohitā yā cha
sudhumravarnā |
sphulingini vishvaruchi cha devi lelāyamānā iti
sapta jihvāh ‖ 4

Translation :- The seven moving tongues of the secrificial fire are (i) black, (ii) terrific (iii) swift as

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the mind, (iv) deep-red, (v) very smoky-coloured, (vi) sparkling and (vii) dazzling and shining in all the different colours. 4

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ॥
तम्नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

eteshu yashcharate bhrājamāneshu yathākālam
chāhutayo hyādadāyan |
tam nayantyetāh surjyasyarashmayo yatra devānām
patireko-adhivāsah || 5

Translation :- He who rightly offers oblations into these flames of sacrificial fire at the proper time the merits thereof in the form of the rays of the sun lead him to that region where that one god who is honoured by all other gods of the heaven viz. Brahmā resides. That is, if perfectly such yajnas are performed the merit thereof takes the sacrificer upto the abode of Brahmā, Satyaloka. 5

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ॥ प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

ehyehiti tamāhutayah suvarchasah sutyasya
rashmibhiryajamānam vahanti |
priyām vāchamabhivadantyoarcchayantya esha
vah punyah sukritto brahmalokah || 6

Translation :- The glowing oblations in dazzling fires 'come come this way', due to the merit of your sacrifice we are bearers to carry you up through the sun's rays to that world of Brahmā. So saying in proper time they lead him to that world of Brahmā. 6

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प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ॥
एतच्छ्रेयोयेऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापियन्ति ॥ ७ ॥

Plavā hyete adridhā yajnarupā astādashoktamavaram yeshu karma |
etat - shreyo yeh - abhinandanti mudhā jarāmrityum te punarevāpiyanti || 7

Translation :- Unreliable, indeed, are these boats of the eighteen sacrificial forms, which are inferior in merits to take oneself to the other shore of the ocean of samsār. The deluded one who delight betaking this as leading to highest spiritual gain certainly fall again and again into the domian of births and deaths.

Purport :- Vashishtha says : 'ritual is by itself not enough. Deluded persons only foolishly think that rituals can lead them to the eternal peaceful abode but actually its fruits are ephemeral. Therefore those ignorant persons who take delight in this ritual as the means of bliss fall again and again into the domain of death after enjoying for sometime, the pleasures of the heavens.' First the Upanishad eulogised the rituals but now it clearly declares that the merit of such Vedic rituals does not help a bit in attaining the final emancipation. Gitā says,[1] 'They follow the path of austerity and severe vrata and sacrifices for obtaining heavenly pleasure. They are after the sweet words which make them fall victims to cycling of births and deaths.' 7

1. vide II. 42

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अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ॥
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

avidyāyàmantare vartamānāh svayam dhirāh
panditammanya mānāh |
janghanyamānāh pariyanti mudhā andhenaiva
niyamānā yathāndhāh || 8

Translation :- Steeped in ignorance (or delusion) wise in their own esteem, thinking themselves to be learned, fools afflicted with oppressions and miseries go about like blind men led by another blind.

Purport :- In Katha Up.[1] and in Bhāgavata:[2] Indeed, those who are addicted to the sense-pleasure and swallowing the foul sink of obnoxious worldliness, are quite ignorant of the fact that Sri Krishna, the All-pervading Over-soul, is the Supreme Goal of humanity. Like the blind leading another blind they are led to the ritualistic performances guided by Vedic words and like so many oxen they are ever bound or entangled and from which they cannot extricate themselves.' 8

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्थमिमन्यन्ति बालाः ॥ यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्चयवन्ते ॥ ९ ॥

avidyāyām vahudhā vartamānā vayam kritārthā
ityabhimanyanti vālāh |
yat karmino na pravedayanti rāgāt tenāturāh
kshinalokashchyavante || 9

1. vide Katha I. 2.5 2. vide VII. 5.31

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Translation :- Engrossed in delusion those people think, 'We have accomplished our aim.' But those ritualistics being subject to passion and attachment, they do not understand the Truth, therefore they after the exhaustion of the fruits of their ritualistic deeds fall down.

Purport :- Bhāgavata[1] says, 'One who performs penances or religious sacrifices in this world and propitates the gods, through them goes to heaven and enjoys these heavenly pleasures, gained through his ritualistic sacrifices, and feels happy like gods. But he enjoys heaven so long as his meritorious deeds bear fruit; and when that virtue is exhausted, driven by time, though reluctant, he has to take birth once again in the lower regions.' Gitā says,[2] 'They enjoy heaven so long as their meritorious deeds bear fruit; but when their merit is exhausted, driven by time, though reluctant, they have to take birth into lower regions.' 9

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ॥
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Istāpurtam manyamānā varistham nānyat-shreyo
vedayante pramudhāh |
nākasya pristhe te sukrite-anubhutvemam lokam
hinataram vā vishanti || 10

Translation :- Those deluded people take sacrifices and charitable works considering them as the means to attain the best good in life and totally ignorant in real path to highest Blessedness. Having

1. Bh, XI. 10, 23-26 2. vide IX, 21

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enjoyed the fruits of their virtuous deeds in the upper region like heaven they fall down on this world or even to still lower one.

Purport:- *Istā-purta* : *istā* viz. karma enjoined by the shruti as sacrifices: agnihotra etc. austerity, truthfulness, learning and teaching of the Vedas and the ceremony of Vaishvadeva; *Purta*: are the digging of wells for public use, tanks, construction of temples, hospitals feeding the poors and other such charitable works. Ignorants deluded by māyā think that these alone are the essential works to the attainment of life's goal. No doubt, by doing all these works the merit thereof take them to the heaven for better sensual pleasures but after the expiry of those exhaustive merits they, are thrown down to this earth as human beings nay, still lower planes.[1] **10**

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ताविद्वांसो भैक्षचर्यां चरन्तः ॥
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

tapah-shraddhe ye hyupavasantyaranye shāntā
vidvāmso bhaikshyacharjyām charantah |
suryadvārena te virajāh prayānti yatrāmritah sa
purusho hyavyayātmā || **11**

Translation:- Indeed, those men of four orders viz. Brahmachārya, house-hold, Vānaprastha and Sanyāsa who lead a life of austerity and with devotional temperament, peaceful and live a life of solitude and endowed with intuitive wisdom they all go to the world of Eternal Bliss. Among them particularly the

1. vide Katha U. 7 and Gita II. 24

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mendicants and Brahmachāris who have already composed their senses and living on alms practise their unalloyed devotion to Sri Hari—those stainless men of deep faith go through the solar gate (devayāna) to that region where dwells the immortal and imperishable Supreme Divinity.

Purport :- This verse refers to those who know the uselessness of Vedic rituals and have endowed with intuitive wisdom. In the Bhagavatam we find.[1] 'Through asceticism and by abstaining from actions done with some interested motive ; through actions done for My sake by hearing My stories everyday ; through the fellowship of those who look upon Me as their sole Deity ; by singing My praises ; through evenmindedness, tranquility and freedom from animosity ; through a desire to give up identifying himself with the body, house etc. through a careful study of scriptures dealing with the spirit ; by living in solitude ; by thoroughly controlling the breath, the senses and the mind ; through faith in saints and the holy books; through continence, through constant vigilance in performing one's devotional duties ; through control of the tongue ; through wisdom illumined with realisation and penetrating enough to perceive My presence everywhere ; and through deep meditations and equipped with firmness, diligence and discretion, a man of wisdom should endeavour to tear the veil known by the name of ego'. Further vide Gitā.[2] 11

1. Bh. V. 5. 12-13
2. vide XVIII. 51.53

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परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ॥
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२

Parikshya lokān karmachitān brāhmano
nirvedamāyānnāstyakritah kritena |
tadvijnānārtham sa gurum evābhigacchet samitpānih
shrotriyam brahmanistham || **12**

Translation :- Having scrutinised and deemed the rewards of sacrificial works as useless, and knowing pretty well that such rituals cannot give the highest blessedness let a man of wisdom become indifferent to them and in order to obtain the Divine Wisdom approach, with a spirit of dedication a spiritual Preceptor, who is well-versed in the esoteric aspect of the Vedic-lore and also fully dedicated in culturing unalloyed devotion to the Supreme Personality of God-Head i.e. a man of realisation.

Purport :- A man of Divine Wisdom naturally understands the ephemeral reward of the Vedic sacrificial works therefore by dint of his intuitive wisdom he duly approaches a man of realisation and sit at his feet with inquisitiveness to know about the true aspects of Divinity. Bhāgavata[1] says, 'A man of self-control who has got disgusted with pleasures of senses should betake himself to a spiritual Guru'; further[2] 'Therefore one desirous of knowing the highest good should resort to a spiritual Guru who is well-versed in the mystic lore of the Vedas and is a man of realisation'. Gitā:[3] 'To have spiritual realisation or Transcendental Wisdom one should

1. Bh. XI. 18. 38-39
2. Bh. XI. 3.21
3. vide IV. 34

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with submissive spirit, with honest enquiry after Truth and with obedient temperament approach the spiritual Guru who is well-versed in Transcendental-knowledge and adept in Divine Love, and he will enlighten him with that Knowledge and Love'. 12

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्याम् ॥ १३ ॥

Tasmai sa vidvānupasannāya samyak prashāntachittāya shamānvitāya ||
yenāksharam purusham veda satyam provācha tām tatvato brahmavidyām || 13

Translation:- To such an aspirant who has composed his mind and has restrained his senses and also who has approached with inquisitiveness and submissive spirit to a Guru let the spiritual master impart the esoteric wisdom of Supreme Reality to him by dint of which he (aspirant) realises the Transcendental Divinity.

Purport:- It is the spiritual Master, a man of realisation teaches the sincere pupil the hidden treasure of Vedic-lore in helping him to cross the ocean of samsār and attain the Wisdom of Supreme Divinity. Bhāgavata says,[1] 'O Lord Achyuta, by dint of some unknown spiritual virtue, a jiva when comes about to an end of his endless journey of cycling births and deaths, he per chance meets a devotee of Your Lordship and forthwith such salubrious company of the devotees engenders Loving-devotion to Your Lotus Feet which is the summum bonum of life. 13

1. vide X.51.53

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CHAPTER—II

Section—I

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिंगाः सहस्रशः प्रभवन्ते सरूपाः ॥ तथाऽक्षराद्विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ॥ १ ॥

tadetad satyam – yathā sudiptād pāvakādvisphulingāh
sahasrashah prabhavante sarupāh |
tathā-aksharādvividhāh saumya bhāvāh
prajāyante tatra chaivāpiyanti || 1

Translation:- Affectionate son, this Supreme Divinity is only the Transcendental Reality without a second. As from a blazing fire thousands of sparks issue forth so He is the Fountain-source from Whom (whose Inter-mediatory Potency) manifold jivas are emanated and during the dissolution once again they verily enter into Him.

Purport:- We find in Srimad Bhāgavatam[1]: 'Although the Lord Himself is beyond Prakriti (māyā) and her three gunas, yet it was He Who created this world at the beginning through His External Potency (*māyā*).' Further Bhāgavata,[2] 'The semblance or dim reflection of the external chit-Potency is the jiva-shakti or Tatasthā-shakti stationed in between chit-jagat and a-chit jagat or māyic-jagat. All the jivas emanate from this shakti of God. Due to the false egotism of nominator-ship and false enjoying propensity jiva-souls welcome the material bondage and therefore are subjected to endless births and deaths'. 1

1. vide I. 2.30 2. vide I. 1.1

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दिव्योह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ॥ अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

dīvyo hyamurtah purushah savāhyābhyantaro hyajah |
aprāno hyamanāh shubhro hyaksharāt paratah parah|| 2

Translation:- That Supreme Divinity is absolutely devoid of any material form but He possesses inconceivable Transcendental Form, He is luminous, exists in and out, He is unborn, He is ever pure without any gross or subtle senses but His senses are all-spiritual, He is indeed, superior to immortal jiva-souls.

Purport:- Who is that Supreme Reality from Whom the world emanates and in Whom once again enters? His very characteristic is clearly stated here. In the Gitā[1] we find, jiva is referred to as *kshara* and the Divinity as *akshara*. Commenting on this shloka Sri Sridharswāmi as well as Sri Baladeva Vidyābhusana say: "So long as jiva is affiliated to the gross or subtle body i.e. its growth, decay and death, he is '*kshara*' viz. jivas in bondage are *kshara* but when he becomes soul-concerned, that is, when he is established in his essential characteristic, knowing himself as an eternal servitor to God, when in no mundane affair falls upon him he becomes '*akshara*' therefore all the mukta jivas are aksharas. But superior to these *akshara*-jivas is Purushottama."[2] So here it is clear that even the mukta-jivas too cannot be equal to Supreme Divinity. Here it

1. vide XV. 18
2. see further my Gita-Darsana p. 186 (2nd edition)

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refutes the identity theory of jiva and Brahman. Regarding 'He is void of body or senses' see Gitā.[1] 2

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ॥ खं वायुर्ज्यो-तिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

etasmājjāyate prāno manah sarvendriyāni cha |
kham vāyurjyotirāpah prithivi vishvasya dhārini || 3

Translation :- From Him are born life, mind, senses, ether, air, fire, water, and the very earth that supports all these.

Purport :- We find in the Bhāgavatam[2] 'the Purusha, the Divinity is beginningless, devoid of material attributes, existing beyond Prakriti and Self-effulgent, by His mere Glance the universe got manifested'. Further[3] : 'Energized by a glance from the Purusha the Mahattattva brings forth the creation...' In Gitā[4]:- 'Prakriti gives birth under My control and directions, to this universe of moving and fixed things, and that is how universe revolves in its course' also see Vedānta.[5] 3

अग्निर्मूर्धा चक्षुषी चद्रसूर्यौ दिश श्रोत्रे वाग्विवृताश्च वेदाः ॥ वायुः प्राणो हृदयंविश्वमस्यपद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥४॥

agnirmurddhā chakshushi chandra suryau
dishah shrotre vāg vivritāshcha vedāh |
vāyuh prāno hridayam vishvamasya
padbhyām prithivi hyesha sarvabhutāntarātmā || 4

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1. vide G. XIII. 14, Kena U. I. 2, Shvetasha U. III. 19, Vedanta Sutra I. 2.1
2. Bh. III. 26.3
3. Bh. XI. 22.11
4. vide IX. 10
5. vide Vedanta II. 3.13

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Translation :- Indeed, He is the Indwelling-Monitor within all, the uppermost part of the universe is the Head of that Almighty Purusha, the sun and the moon are His eyes ; the quarters are His ears, the Vedas have come out of His speech, His breathing is the wind, the universe is His heart, from His Feet has come out the earth, indeed.

Purport :- We find here a semi description of His Vishva-rupa which is elaborately explained in the Gitā[1] and Bhagavatam. 'Vishvarupa is the grossest of the gross wherein is seen this phenomenal world. The Lord Who tenants this Vishvarupa is the only Object of concentration.' 4

तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्याम् ॥ पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥ ५ ॥

tasmādagnih samidho yasya suryah
somāt parjanya oshadhayah prithivyām |
pumān retah sinchati yoshitāyām
vahvih prajāh purushāt samprasutāh || 5

Translation :- From Him comes out heaven where sun is the burning fuel by giving heat ; from moon in the heaven clouds or rains ; from rains come herbs on earth, from herbs man pours semen into the woman. Thus various beings are born. And therefore Purusha is the Primeval Cause of creation.

Purport :- When Purusha glances upon prakriti the jiva-souls by that process enter into prakriti and

1. vide G. XI., Bh. II. 1. 24-25

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forthwith through sun and moon they enter into the rains and gradually into the plants and herbs; men live on these plants and herbs, and secrete semen; the semen, again, having entered into the womb of a female produces living beings this is commonly known as panchāgni-vidyā.[1]

तस्माद्यः साम यजूँषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ॥
संवत्सरश्च यजमानश्च लोकाः सोमोयत्रपवते यत्रसूर्यः ॥ ६ ॥

Tasmādrichah sāma yajunshidikishā
yajnāshcha sarve cratavo dakshināh cha |
samvatsarah – cha yajamānah-cha lokāh
somo yatra pavate yatra suryah || 6

Translation:- From Him have come the Rig, (Vedic verses), the Sāma (the Vedic sacred chants), the Yajur (the ritualistic formulas), the rites of maungivandhana, code for Agnihotra-yagna, ceremonies and all the sacrificial gifts, the auspicious timing for sacrificial rites, the sacrificer, and the heavens to be obtained by the performance of such rites. When such sacrificer dies during the Dakshināyana he goes to the worlds of the fathers being carried through the moon; and during the Uttarāyana goes to the worlds of gods through the shining sun. 6

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयाꣳसि।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

tasmāccha devā vahudhā samprasutāh
sādhyā manushyāh pashavo vayānsi |
prānāpānau brihiyavau tapashcha
shraddhā satyam br ahmacharyam vidhih cha ||

1. vide Chāndogya, V. 3. 1-5

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Translation :- From Him have come various gods, demigods, men, animals, birds, the in-breath and out-breath, paddy, barley, austerity, devotional faith, truth, chastity and rules and regulations. 7

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः ॥
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

sapta prānāh prabhavanti tasmād
saptārcchishah samidhah sapta homāh |
sapta ime lokā yeshu charanti prānā
guhāshayā nihitāh sapta sapta || 8

Translation :- He enlivens the seven sense-passages in the head viz. two eyes, two ears, two nostrils and the mouth, and their powers of cognition, their objects and their knowledge as also their seven seats (inner principles of the senses) and also the vital-breath who is the principle among the 49 breaths dwelling in the secret place of the heart.

Purport :- Vide, Vedānta (V. 11.4-5). 8

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ॥
अतश्च सर्वा ओषधयो रसश्च येनैषः भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

atah samudrā girayah-cha sarve
asmāt syandante sindhavah sarvarupāh |
atah-cha sarvā aushadayo rasah cha
yenaisha bhutaististhate hi antarātmā || 9

Translation :- From Him have come all the oceans and mountains ; rivers of every kind, herbs and their substance too. Nay, He is the internal vitality of all; being pervaded through and through as a Monitor-soul He enlivens everything else.

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Purport :- In the Gitā,[1] 'the expansive prakriti is the womb in which I place the germ or the soul, and thence proceeds the births of all beings that live and move. What-ever forms are produced in all wombs, in respect of these the prakriti is the great womb and I the seed-giving Father.' 9

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ॥ एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सौम्य ॥ १० ।

Purusha evedam vishvam karma
tapo brahma parāmritam |
etad yo veda nihitam guhāyām
so-avidyāgranthim vikiratiha saumya || 10

Translation :- O my affectionate son, verily, that Omnipresent Divinity is all in all ; the very universe, all the sacrificial rites, knowledge and everything else rest in Him only i.e., He is the propeller of everything. He who realises this Supreme Transcendental Reality and finds Him as a Monitor dwelling in the cavity of the heart cuts asunder the knots of the worldly bondage even while living here on earth.

Purport :- We find in Bhāgavata[2] 'There can exist nothing without the support of Vāsudeva -neither the elements nor *karma*, nor time nor *swabhāva* nor the individual soul.' Further[3] 'Even as the sun shines outside while illumining its own orb, so does the Supreme Person casts His effulgence inside as well as outside the universe, nay, all this universe past, present and future, all this stands pervaded by Him. But He transcends all that is subject to death as well as the fruit of action, and is the Lord of that immortal and fearless state of final Blessedness. 10

1. vide XIV. 4
2. Bh. II. 5.14
3. Bh. II. 6. 16-17

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CHAPTER—II
Section—II

आविःसंनिहितं गुहाचरन्नाम महत्पदमत्रैतत्समर्पितम् ॥ एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

āvih sannihitam guhāchāram nāma
mahat padamatraitat samarpitam |
ejat prānannimishaccha yat
etat-jānatha sadasadvarenyam
param vijnānād yad varistham prajānām || 1

Translation :- The Supreme Personality of God-head is Self-effulgent and remains ever at the nearest but He dwells in the core of the heart for which He is otherwise known as Guhāchara (moving in the cavity of one's heart); He is the final Resort for all beings that move, breath and wink. Bho dear son, know Him the very cause of both the gross and the subtle, transcendent and mundane; He is the Supreme adorable God of all. He is the Highest Object and inconceivable to human intellect.

Purport:- Now the great rishi out of his compassion and affection towards his sincere disciple says, 'dear son, know that Brahman is beyond any human knowledge. Then how is He to be known? So the rishi discloses the mystery that it is only intuitive wisdom imbibed by dint of Divine Grace through a spiritual Guru one may have the Subjective Realisation of the Supreme Personality of God-head. Bhāgavata says[1]: 'Due to nescience māyā super-

1. vide I. 3.33

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imposed astral and material bodies upon the jiva-souls. When this super-imposition is removed through the Grace, that very moment takes place the realisation of Brahman. 1

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ॥
तदेतदक्षरं ब्रह्म स प्राणस्तदुवाङ्मनः ॥ तदेतत्सत्यं तदमृतं तद्वेद्धव्यं
सौम्य विद्धि ॥ २ ॥

Yadarcchimad yadanubhyo-anucha
yasminlokā nihitā lokinashcha |
tadetadaksharam brahma sa prānas tadu vān manah |
tadetat satyam tadamritam tadveddhavyam
saumya viddhi || 2

Translation :- That Supreme Divinity is the Fountain-source of all effulgent; He is Subtler than atoms, and Greater than the great; within Him remain all the worlds including those that dwell in them, He is the imperishable Supreme Reality. He is the very vitality to all the sentient beings, He is pure intellect and the mind, He is the only Reality and Transcendent. So, Oh my dear one, He is to be penetrated upon by a mind endowed with unalloyed devotion.

Purport :- One can behold the Supreme Personality of God-head only through unstinted mind surcharged with the magnetic current of devotion. 2

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धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संदधीत ॥
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥ ३ ॥

Dhanurgrihitvaupanishadam mahāstram
saram hyupāsānishitam sandadhita
āyamya tadbhāvagatena chetasā
lakshyam tadevāksharam saumya viddhi ॥ 3

Translation :- Having taken up the great bow of contemplation in the cognitive soul-centred mind as stated in the Upanishads one should place in it the arrow sharpened with the practice of pure devotion. And having withdrawn all the senses from the external contact draw (put) it with the cognitive soul-centred-mind in culturing devotion to Him. O dear one, now make this Supreme Personality of Godhead, the sole aim of your life.

Purport :- In the Gitā[3] Bhagawān Sri Krishna says : 'One who controls the mind and senses in practising devotion to Me and keeps the vital air in between the two eye-brows and mutters 'AUM' attains My Lotus Feet in the Blissful Realm after leaving his mortal coil'. 3

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ॥ अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

Pranavo dhanuh sharo hyātmā
brahma tallakshyamuchyate |
apramattena veddhavyam sharavattanmayo bhavet ॥ 4

Translation :- Pranava (AUM) is the bow, the cognitioned soul is the arrow and the Supreme

3. vide VIII. 12.13

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Personality is the sole aim. Pierce or realise that Supreme by dint of culturing unalloyed devotion and withdrawing the senses from external objects. Thus the realisation of Supreme, be the be-all and end-all of life.

Purport :- Bhagawān says,[1] 'When one realises himself devoid of the five elements, the senses, the triple gunas of māyā he knows his very 'self' as *chit* and attains liberation by realising Me.' 4

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ॥
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

Yasmin dyauh prithivi-chāritarikaham
otam manah saha prānaishcha sarvaih |
tamevaikam jānatha ātamānam
anyā vācho vimunchathāmritasyaisha setuh || 5

Translation :- He who holds heavenly regions, all the upper worlds, and the earth and everything else including the jivas know Him only the Supreme Reality. Avoid all other topics and bethink Him—this is the bridge to cross the worldly ocean and to become immortal.

Purport :- Having known Him in Reality one goes beyond death, there is no other road to salvation' - shruti. Sri Gitā says[2] 'Through Bhakti alone I am known in Reality'. Further[3] 'I am known through Bhakti alone'. Mother Shruti says : 'Bhakti alone brings oneself to the proximity of God-Head,

1. Bh. III. 9.33
2. vide XVIII. 55
3. Bh. XI. 14.21

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through Bhakti alone He is seen, He is subjugated to a devotee; He is extolled by Bhakti alone'; also vide Vedānta[1] Sri Chaitanya Charita[2] 'Absolutely there is no real wisdom than devotion to Sri Krishna 'That is the true wisdom which leads to devotion to God Krishna.'[3] 5

अरा इव रथनाभौ संहता यत्र नाड्यः ॥ स एषोऽन्तश्चरते बहुधा जायमानः ॥ ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

Arā iva rathanābhau samhatā yatra nādyah
sa esho-antah-charate vahudhā jāyamānah |
Om-ityevam dhyāyatha ātmānam
svasti vah pārāya tamasah parah tāt || 6

Translation :- Where all the arteries meet like the spokes of a chariot-wheel in the nave—there within the heart He moves about; with Him manifold energy. Taking recourse to 'AUM' meditate upon this Supreme Self. May you be successful in crossing over to the farther shore of darkened illusion (māyā).

Purport :- Here the Guru gives his benediction upon the disciple that he may attain the final beatitude without any hindrance. To meditate upon 'AUM' i.e. taking recourse into the path of unalloyed devotion. In the Gita[4], '*Om tat-sat*', One must devote oneself to Him and lead a walk of life as to

1. vide III. 3.48
2. C.C.M. VIII. 244
3. Bh. IV. 29.49
4. vide XVII. 23

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be in harmonious relations with Him'' Further[2] Performing Bhakti-yoga in the form of chanting, meditating, hearing etc., of the Divine Krishna Nama is irrefutably declared (in all the Shastras) as the Supreme Religion for all the people on earth. 6

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ॥ दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥ मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय ॥ तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

yah sarvajnah sarvavid yasyaisha mahimā bhuvi
divye brahmapure hyesha vyomanyātmā pratisthitah |
manomayah prānashariranetā
pratisthito-anne hridayam sannidhāya
tadvijnānena paripashyantidhirā-
ānanda-rupamamritam yadvibhāti || 7

Translation:- He is the Omniscient and Omnipotent, His Glory pervading all through the universe. He eternally dwells in Vaikuntha and at the same time in the cavity of heart; and He enlivens the body, mind and soul. Although He remains within this corporeal body sustained by food, yet He is ever unblemished. A man of intuitive wisdom through the path of unalloyed devotion visualizes Him shining with His ever-blissful Divine Form in the core of the unstinted heart.

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1. beautiful commentary on this by different Acharyas, see my Gita Darsana pp. 201-202.
2. Bh. VI. 3.22

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Purport :- In the Gitā[1] : 'O Arjuna, know that I am enshrined in the hearts of all. From Me come memory and knowledge. I am the One Object to be known'. Vide Shvetāshvatara Up. *Eko devah sarvabhuteshu guddah :* That Supreme God remains secretly in the hearts of every being'. 7

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ॥ क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

Bhidyate hridayagranthih chidyante sarva samshayāh |
kshiyante chāsya karmāni tasmindriste parāvare || 8

Translation :- By the very realisation of that Transcendental Personality of Godhead, Who is Immanent and Transcendent all the knots of the worldly bondage (i.e. the very nescience of the jiva-soul) are cut asunder, all the doubts about the science of Truth are dispersed and one meets an end of his endless cycle of births and deaths.

Purport :- In Srimad Bhāgavatam we find[2] that through loving devotion to God when mind becomes complacent one is rid of all worldly attachment, he realises the God. And the moment one sees God the knot of ignorance in his heart is cut asunder, all his doubts are dispersed and the entire stock of his karma-vāsana is burnt outright. Karma-vāsana is the very root of entanglement. That is why with utmost delight a man of wisdom constantly practise devotion to Lord Vāsudeva which enlivens the soul. Further[3] 'He who constantly worships Me

1. vide XV. 15
2. vide I. 2.20-22
3. Bh. XI. 20.29

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(Sri Krishna) through the path of devotion is enabled to enthrone Me in his heart with the result that I eradicate all his evil propensities from his heart.' 8

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ॥ तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare koshe virajam brahma niskalam |
Tacchubhram iyotishām Jnetistad yadātmavido
viduh || 9

Translation:- That Supreme Personality of God-head dwells in that most Effulgent and Blissful Abode. He is stainless; He is the Supreme Reality without a second and full in Himself. He is the Source of all illumination that is what the knowers of Truth say.

Purport:- *Hiranmaye Pare*: In an abode of luminous one viz., Vaikuntha, *Jyotis: Jyoti* the source of all illumination or the substance of the shining moon and sun etc. 9

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ॥ तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

na tatra suryo bhati na chandra tārakam nemā
vidyuto bhānti kuto ayam agaih |
tameva bhāntamanubhāti sarvam tasya bhāsā
sarvamidam vibhāti || 10

Translation:- His Effulgence is so dazzling that neither the sun nor the moon, nor the stars, nor even lightnings much less this earthly fire can have any

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brilliancy there, nay, everyone of them gets their power of illumination only when He reflects His power upon them. His shining illumines all this world.

Purport :- The sun or other shining planets cannot make any good to reveal Him whereas all of them have their existence due to the emanation of His power unto them. Further one may think it is the sun etc, as the source of life on earth but the fact is that none of them has inherent individual capacity to act on their own accord, without the propelling by the Lord. The Supreme Divinity is the Self-revealed truth. In the Gita[1]: "That the light of the sun illumines the whole world, that which is in the moon and that in the fire comes from Him". Further[2]: "Neither the sun nor the moon, nor fire can illumine the luminosity of that Supremely self-effulgent Blissful Abode of Mine." [3]"The sun cannot illumine that Supreme Realm, nor can the moon, nor the stars, nor even lightning shed its lustre on it. How then, can this fire light there. For all these got themselves illuminated by that Supreme Self-effulgence." vide Vedānta.[4] **10**

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्माद्ब्रह्म दक्षिणतश्चोत्तरेण। अध-श्चोर्ध्वं च प्रसृतं ब्रह्मैवेद विश्वमिदं वरिष्ठम् ॥ ११ ॥

brahmaivedamamritam purastād brahma pashchād
brahma dakshinatah-cha uttarena |
adhah cha uddhvan-cha prasritam brahmai
vedam vishvamidam varistham || **11**

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1. vide XV. 12
2. G. XV. 6
3. K. Up. II. 2.15
4. vide I. 3.40

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Translation :- That Supreme Divinity is perceived by a man of intuitive wisdom everywhere i.e. in front, in back, in the right, left, above and below. All this world is indeed by His Glories. He is the Paramount-self.

Purport :- Bhāgavata[1] : 'He Who visualises through his unstinted soul's eyes his most beloved Lord, spreading His Glories in every being, nay, in every particle of dust, and every being is enshrined with devoutness in His service thereby feels himself ever thrilled of joy everywhere, is the foremost among the devotees." 11

CHAPTER—III

Section—I

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

dvā suparnā sajuyā sakhāyā samānam vriksham
parisasvajāte |
tayoranyah pippalam svadvatyanashnannanyo
abhichākashiti || 1

Translation:- Two birds ever in close friendship dwell together in the same tree-like body. One of them viz the jiva-soul enjoys the fruits of the tree (karma-fruits) and feels otherwise enjoying happiness, while the other one viz. Paramātmā (Indwelling-monitor) remains as an On-looker without least enjoyment of karma-fruit viz. without any affliction of karma.

1. vide XI.-2.45

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Purport:- The jiva-ātmā is conditioned by māyā therefore he is bound by the gross and subtle bodies and due to nescience he feels himself as the enjoyer of the karma-fruits. Whereas the Monitor-self who cannot be entangled by māyā is ever free from any condition of māyā. He remains constantly with the jiva-soul as the silent Witness.[1] Like a pair of birds although both dwell on the same tree of the body but one partakes of the fruits of joy and sorrow as a result of past good and evil deeds while the Other though going without food in the shape of those pleasurable and painful experiences is always superior (to the former).[2] Sri Nārada says: 'This Supreme Lord is the Enjoyer of Transcendental Bliss, it is He Who makes the jiva to enjoy the Bliss-remnant from Him'. 'He transcends all that is subject to death as well as the fruits of karma. Therefore His enjoyment of Transcendental Bliss is not like partaking nectar by the gods of the heavan who were even then were subjected to death'.[3] In the Gitā,[4] Sri Krishna the Supreme says, 'I am the Enjoyer and also the Lord of all sacrifices'. Further:[5] 'Oh highly blessed are those cows and milk-maids of Vraja, the nectarine-milk of whose udders and breasts was gladly sucked by Sri Krishna to His heart's content', also vide Vedānta.[6] Therefore we should understand that the Supreme Lord although does not enjoy the karma-fruits like a jiva but He ever makes His dalliance with His Own Essential Potency (Yogamāyā) as the Sole Enjoyer of

1. Bh. XI. 11.6
2. Bh. II. 6.18
3. Bh. X. 6.13
4. vide IX. 24
5. Bh. X. 14.31
6. vide II. 3.41

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Transcendental Rasa of all the five sentiments viz. Sānta, Dāsya, Sakhya, Vātsalya and Madhura. 1

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ॥
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samāne vrikshe purusho nimagnoanishayā shochati muhyamānah |
justam yadā pashyatyanyamishamasya mahimānamiti vitashokah || 2

Translation:- Although both of them (jiva-ātmā and Paramātmā) dwell in the same tree-like body but the jiva-ātmā due to his nescience grieves on account of his helplessness but by dint of some unknown spiritual virtue when he gains cognition of his self he turns towards the Other, the Lord knowing Him as the Sole Resort and through practise of devotion when he realises His Transcendental Glorious Pastimes he becomes free from sorrows and sufferings viz. he gains immortality.

Purport :- Jiva due to his nescience is deluded by passion, attachment and desire and therefore ever remains in cycle of births and deaths. But by dint of some unknown spiritual virtue when realises his utter helplessness he comes across a compassionate spiritual Guru from whom he imbibes the cognition of his soul and naturally turns towards that Lord Who is the Sole Resort and on realisation of his divine characteristic he forthwith gets rid of cycle of births and deaths. Gita,[1] 'Indeed, this very māyā consisting of three gunas and governed by Me alone

1. vide VII. 14

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is impossible for jiva to get over. But those who surrender themselves absolutely to Me only can cross over this ocean of māyā. Also in Vedānta.[1] 2

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ॥
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

yadā pashyah pashyate rukmavarnam kartāramisham
purusham brahmayonim |
tadā vidvān punyapāpe vidhuya niranjanah
paramam sāmyamupaiti || 3

Translation :- When a man endowed with intuitive wisdom realises the most brilliantly shining Self Effulgent Transcendental Personality of Godhead Who is the Creator of the universe, the Lord of all, the Fountain-Source of all beings, including Hiranyagarbha—then that man of wisdom having set aside merits and demerits (vice and virtue) cuts asunder the knots of worldly bondage and attains proximity of Godhead. That is, he goes from this world of mundanity to the world of Divinity and attains direct servitorship of the God at that Plane of Transcendent.

Purport:- By having a vision of Godhead one cuts asunder the knots of his worldly bondage and attains *paramam sāmyam*—the monists take it as becoming one with the Brahman or complete union with the Brahman. But Dr. S. R. notes: 'Eternal life is said to consist in attaining an absolute likeness to God and enjoying a life of personal

1. vide II. 1.22

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immortality'.[1] Whereas in the Gitā,[2] 'Having recourse to this knowledge, one attains '*Mama-sādharmyam*, and thereby neither is born at the creation, nor is dead at the dissolution of the universe. Here in this shloka, '*Mama-sādharmyam*' *is* taken by Shankarites to mean that the jiva soul at its mukti becomes identical with the Absolute, formless supreme spirit in realising the supreme eternal Spirit as his very self. While commenting on the[3] '*Api smaryate*' Sri Rāmānujachārya as well as Baladeva Vidyābhusana have quoted this shloka of the Gitā. Baladeva Vidyābhusana says : '*Muktānam Bhagavat - sādharmya-lakshanah sa smaryate tasmai dahārah Sri Harih eva no jivah*'. At the state of mukti, jiva makes himself purified from all sins and released from all sufferings by virtue of his uninterrupted and supreme devotion, but he never can have at any rate quantitative absoluteness with the Hridpadmasthita Janārdana (Vāsudeva - Krishna) Himself.[4] In this respect an illustration can be found from Srimad Bhāgavatam: 'Kavi etc, who were foremost seers and life-long celibates attaining the state of Paramahamsa in realising within the heart the Lord, the Inner - Controller of all living beings uninterruptedly devoted themselves with their ceaseless remembrance to the charming Lotus-like Feet of Bhagavān Vāsudeva, the Abode of all species of living beings and the Asylum of the fearstricken'.[5]

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1. vide his notes on this shloka
2. vide G. XIV. 2
3. Vedānta Sutra I. 3.2
4. vide Vedānta Sutra I. 3.14 'Dhara uttarebhyah'
5. Bh. V. I. S.27

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Sri Baladeva Vidyābhusana Prabhu while explaining the shloka of Mundaka[1] quotes this shloka of the Gitā.[2] So the ignorant man thinks that when he renounces his mundane nature, form and status he attains absolute identity with the Brahman (the supreme Reality) in losing his own self. They do not know that the characteristics that distinguish the jiva from the phenomenal world, exist in its pure state in the spiritual realm which transcends the region of time and space. There the distinctive features of all free souls are transcendental in nature, form and state which is qualitatively Brahman (*sāmya*) but never quantitatively the same as '*Brahmavid Brahmaiva bhavati*'. Herein '*iva*' like-wise means that he transcending the phenomenal qualities of the world attains the transcendental characteristic with the result he is not reborn when creation begins, nor does he suffer self-annihilation at the time of cataclysm. 3

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नाति-
वादी । आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

Prāno hyesha yah sarvabhutairvibhāti vijānan
vidvān bhavate nātivādi |
ātmakrida ātmaratih criyāvān esha brahmavidām
varisthah || 4

Translation :- That Supreme God-head with His all brilliance shines forth Who is the life of all lives as He is the Sustainer of all beings, knowing Him a man of wisdom does not speak of anything-

1. vide III. 1.3
2. vide XIV. 2

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else except all about Him. But among the men of wisdom, who is a mystic devotee he ever becomes rapturous in rendering unalloyed devotional service to the sporting Leelā of the Lord of Love - Transcendent—indeed, such a one is the greatest among the knowers of the Supreme Divinity.

Purport:- Ātmakridā - ātmaratih - kriyavān: Most funny thing that Dr. S. R. quotes Sri Shankara and states 'feeling the incompatibility of performing works after attaining knowledge of Brahma'...whereas verse clearly tells us that he who knows the Brahman does perform...So where complete oneness theory can rest ? The monists really miss the bus whereas the fact is very clear that those who are *ātmarati* and *ātmakridā* they are eternally and constantly engaged in loving service of the Supreme Godhead. So those who are *ātmarati* having Prema - Bhakti to the Transcendental Personality of Godhead; they are *ātmakridā*—ātmā concerned i.e. their actions in life are not body-concerned or mind - concerned whereas every act of their life is the stimulation of the cognitioned soul. In the Bhāgavata,[1] 'Those devotees who serve Me with exclusive devotion I take them once for all to the other side of death'. 'Further,[2] 'Even among tens of millions of those who all have cut asunder the knots of worldliness and even become realised souls and thereby have become serene but difficult to find one who is solely devoted to Lord Nārāyana, the Supreme. Gitā,[3] 'that *Kalyānakrityogi*'

1. vide II. 25.40
2. Bh. VI. 14.5
3. vide VI. 46.47

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is superior to the ascetics, he is superior even to jnānis and to those who perform Vedic rituals. Therefore, My dear Arjuna, do you become that type of yogi. Among all the yogis one who has surrendered himself unto Me and serves Me with devout mind is considered by Me to be the best yogi'. Futher,[1] 'even after many a birth jnāni may realise that Vāsudeva Krishna is the Supreme Godhead and such a mahātmā is very very rare'.[2] 4

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ॥ अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

satyena labhyastapasā hyeshātmā samyagjnānena
brahmacharyena nityam |
antah sharire jyotirmayo hi shubhro yam
pashyanti yatayah kshina doshāh || 5

Translation:- That most brilliantly shining self-effulgent Transcendental Personality of Godhead is to be realised by a man of intuitive wisdom within his untainted heart through constant practice of unalloyed devotion and celibacy.

Purport:- It is clearly stated here that without *samyak jnāna*, i.e. cognition of the soul as jiva is an eternal servitor and the Lord is the Eternal Served and by observing Brahmacharya viz. dedicating all the senses kāya, mana, and vāk one cannot have the realisation of that most brilliantly shining Divinity in

1. G. VII. 19
2. vide see Gita-Darshan p. 117

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the core of his heart. In Brahma Samhitā,[1] 'Govinda, Primeval Lord, Who is Shyāmasundara is seen by the devotees in their heart of hearts with the eye of devotion tinged with the salve of love.' 'It is only the enlightened who have the eye of devotional wisdom alone can perceive Him but those whose intelligence is impure due to lack of devotion, though they strive however much can behold Him not'.[2] 5

सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

satyameva jayati nānritam satyena panthā
vitato devayānah |
yenācramantri shayo hyāptakāmā yatra tad
satyasya paramam nidhānam || 6

Translation:- The path of devotion alone brings success in life whereas un-spiritual path leads to frustration. The path leading to that Transcendental Plane is kept quite clear (without least obstacle) for them who all lead a life of unalloyed devotion. Men of intuitive wisdom who are solely concerned with nurturing the cognitioned souls travel through this path of devotion to that Supreme Abode of Transcendent.

Purport :- Here *devayānah* the spiritual path leading to the Abode of final beatitude is the Abode of Supreme viz. Sri Goloka-Vaikuntha.[3] 6

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1. vide V. 38
2. Gita XV. 11
3. vide Bh. X. 2.26

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बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥ ७ ॥

vrthachha taddivyamachintyarupam sukshmāccha
tat sukshmataram vibhāti |
durāt sudure tadihāntike cha pashyat
svihaiva nihitam guhāyām || 7

Translation:- That Transcendental Divinity is the Paramount Self, Inconceivable, and Subtler than the subtle, He shines forth with His inscrutable subtlety. He is far far away and beyond the reach of an agnostic whereas He remains in close-proximity of a pure devotee seated down in the secret place of the heart. Such a devotee with an eye of devotion visualises Him here itself within his self.

Purport:- In the Bhāgavata.[1] 'O Lord, You never leave the lotus heart of your devotees, who take in through the opening of their ears the fragrance of your Lotus Feet, wafted by the breeze of the Vedas. Your Feet are held fast by the cords of supreme devotion'. [2]'Devotee has enshrined Me in his Lotus-like heart'. 7

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥८॥

na chakshushā grihyate nāpi vāchā
nānyairdevastapasā karmanā vā |
jnānaprasādena vishuddhasatvas
tatastu tam pashyate niskalam dhyāyamānah || 8

1, vide III. 9.5 2. Sri .CC.M. 24.125

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Translation :- He cannot be seen through the eye of mortal coil, nor can be described by speech, nor can be perceived by other sense-organs; nor is He realised through penance or sacrificial rites; but when one receives intuitive wisdom then only his cognitive soul perceives Him Who is the Supreme Reality without a second, in his transparent self.

Purport :- *Jnāna-prasādena*—the Divine Grace comes down from God Himself through a spiritual Master to the disciple. So it is said, "One who is endowed with the Blessings of the Lord he alone can have the realisation of the Supreme Divinity"[1] Further,[2] "One never can attain the highest Blessedness either through asceticism or through Vedic-rituals or by duly performing one's house-hold duties, or through a proper study of Vedas or by leading an ascetic life or by accepting ecclesiastical order or even by worshipping the presiding deities of water, fire and the sun except unless one consecrates oneself with the feet-dust of the exalted Paramabhāgavata devotees of the Supreme Lord." Further :[3] "He cannot be reached even through Yoga or Sānkhya, liberality, sacred vows, austerities and sacrificial rites; exposition of sacred texts, study of the Vedas and renunciation". "But through Bhakti alone He is attained".[4] Further :[5] "The word Vasudeva implies unalloyed Existence wherein the Self-effulgent Absolute Personality Vāsudeva manifests Himself

1. vide C.C.M.
2. Bh. V. 12.12
3. Bh. XI. 12.9
4. Bh. XI. 14.21
5. Bh. IV. 3.23

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eternally. Leaving aside all thoughts of egotism in that pure heart i.e. unalloyed existence I (Shiva) always meditate on the Lotus Feet of the Supreme Lord Vāsudeva Who is beyond the scope of human understanding or sense-experience'. 8

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

esho anurātmā chetasā veditavyo-
yasmin prānah panchadhā samvivesha |
prānai shchittam sarvamotam prajānām
yasmin vishuddhe vibhavatyesha ātmā || 9

Translation :- (Now about the jiva-soul). The soul in the body is also very difficult to be realised as the jiva-soul is also infinitesimal. He is apparently known as five-fold breath-force interwoven with the senses directed externally by the mind. Whereas when the mind gets spiritually enlightened one gets self-realisation in the cave of his complacent heart where the soul shines forth.

Purport:- Here it is stated that there must be first of all self-realisation then only God-realisation is possible. So first of all one must know, who am I, wherefrom have I come? Where have I to go? It is only the cognitive soul who can know the Supreme Divinity. Mind is incapacitated to know the Truth. So the rational mind cannot know true nature of one's own self. We have studied that through unalloyed devotion alone the Supreme Reality[1] is known. Devotion is the constitutional faculty

1. Tatvata : G. VII. 3

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of cognitive-soul. Bhāgavat, "The Vedas speak of the jiva-soul dwelling in these two bodies viz. gross and subtle-shaped. As a result of one's own deeds the infinitesimal part of Lord's marginal potency knowing (realising) his own nature the wise on this earth, full of faith, adore Your (Lord's) Feet and thereby put an end to rebirth". The Gitā :[1] "The marginal jiva-potency lying in between My *chit* and *achit* potencies but superior to My aparā-prakriti or the external deluding māyic Potency". Further.[2] "Lord Sri Krishna stating that although jivas are *Mamaivāmsha*, fragment of My Divine-self or Vibhinnāmsha (not of Svāmsha) draw into themselves the five senses and the mind that belong always to matter. Being enveloped in ignorance in the shape of beginningless karma, this jiva i.e., individual soul has its knowledge and lordly power much contracted and remains in the body made of prakriti. He accordingly thinks himself as subject to decay and death but as God is spiritual in essence, the embodied soul is essentially the same like God Himself; the embodied soul too is without a beginning or an end."

Here in this shloka *Mamaivāmsha* is wrongly understood even by some theistic commentators, as they say, 'the jivas are infinite parts of the Supreme' which principally stands against the famous upanishadic text of '*Purnamadah Purnamidam*.....i.e., the part coming out of the Infinite and the remaining Infinite thereto Both essentially remain Infinite.

1. vide VII. 5 2. G. XV. 7.

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Here Gaudiya Vaishnavas clearly state, that '*amsha*' of the Divine-self is twofold, viz., (i) *Svāmsha*: Associated Part, as the Descents of Rāma, Nrisimha etc., wherein applied the above famous Upanishadic text that They are all Infinite Beings as the Principle or Supreme Lordship fully exists in *Svāmsha;* and (ii) *Vibhinnāmsha* separated part representing the jivas, being the infinitesimal beings that are drawn to sense-objects due to averseness of their servitorship to the Supreme, as in *Vibhinnāmsha* the principle of supremacy does not exist wherever a separate individual egotism prevails.

But Shankarāchārya, the advocate of the monistic school commenting on this, points out that, "The Supreme Brahman cannot have any parts. The individual self is merely imagined to be a part on account of *avidyā*. Just as the boundless expanse of space, which is equally and indivisibly present everywhere, appears as the limited space within a jar or as the reflection of the sun in a sheet of water, even so the Supreme-Brahman though equally and indivisibly represent everywhere, appears as if divided due to illusory limiting conditions."

If so, should we not ask here the monists, "where does your absolute monism of non distinction stand? What happens to māyā with a constraining power over Brahman to conceive Him as jiva? If there is an agent (māyā) holding sway over Brahman, how can He be the Singular Entity? If māyā is, a superior entity to spread hallucination over Him, compelling Him to wander in a labyrinth of errors

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it is a very pitiable plight. Secondly, if you have realised the self also as the only one Entity, where do you get disciples of separate existence from you? If you have not yet realised the self then why should one listen to you who are unsuccessful in self-realisation?

Monists' interpretation of *vivarta*, exemplifying rope to be a snake applies to the relation between jiva and Brahman alleging 'I am Brahman in reality'; it is wrong to consider that 'I am jiva'. But we find the rope and the snake exist in reality, though one may be mistaken for the other, when only one is before us. But according to the monists only Brahman exists and no jiva. How then, is mistaking of one thing for another possible when only one exists? and who mistakes—is it Brahman itself? Again if Brahman is over-powered by māyā how can this be reconciled?

In Chāndogyopanishad[1] we find the eight properties of the pure soul without any tinge of māyā but is there even a hint about the oneness of soul with Brahman or is there any suggestion about its loss of individuality? Even Shankara's commentary on it does not say so.

The monists may refer to their favourite aphorisms like (1) '*Sarvam Khalvidam Brahman*';[2] It is wholly Brahman, (2) '*Nehanana-stikinchana*'[3] (3) '*Prajnānam Brahma*'[4] full wisdom is Brahman (4)

1. vide VIII. 1.5
2. Chando. Up. III. 14
3. Brih. IV. 4.19
4. Ait. I. 5.3

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'*Tattvamasi*'[1] thou art that; (5) '*Aham Brāhmasmi*'[2] I am Brahman; (6) '*Ekam evā dvitiyam*'.[3] There is only one entity without a second; and claim that these vindicate their stand. But they forget other numerous aphorisms which contradict their claim such as (1) '*nityonityānam*'[4] those really wise persons and none else can obtain eternal peace, who by virtue of their devotion see within themselves God Who is the Chief Eternal among all eternals and the Chief Sentient among all sentient beings, and who one among the many, fulfil their desires. (2) '*Vālāgra-shatabhāgasya*'[5] Jivas are like the finest of the fine end of a hair and yet fit to remain immortal, (3) '*Brahmavidāpnoti-param*': the knower of Brahman achieves God, (4) '*Satyam jnānam Brahman-viapaschita*[6] Brahman is the eternal-source of all wisdom unbounded; he who finds Brahman existent in his heart as in the world beyond this, he gets his objects fulfilled with all wishes of Brahman; (5) '*Ayāmātmasarveshām Bhutānām madhu*'[7] this Paramatmā is like honey to all beings, (6) '*Tamā-huaragrying Purusham Mahāntam*'[8] The wise describe Him as the Initiate Cause and the Highest Entity. All these indicate that 'He' Brahman is alone the Highest and there are other 'jivas' whose function is to know 'Him'. Thus we see that between God and individual souls there is eternal 'distinction and non-distinction'.

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1. Chh. VI. 8.7
2. Brih. I. 4.10
3. Chh. VI. 2.1
4. Kafha II. 2.13
5. Sveta V. 9
6. Tai. II. 1.2
7. Brih. II. 4.14
8. Swet. III. 19

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Sri Chaitanya Mahāprabhu Who is Krishna Himself says: "the true intrinsic nature of jiva philosophically is His *Tatasthāshakti*: midway between His Swarupa-Shakti and a-chit or māyā-shakti.

Even the aphorisms on which the monists rely on for supporting their views may correctly be explained as follows: (1) '*Prajnānam Brahma*'[1] as knowing Him fully well the knower of Brahman should be devoted to Him, (2) '*Nehananāstikinchana*' as explained in Brihadaranyaka: He who leaves the world knowing the Eternal God is a knower of Brahman i.e. is a Brāhmana, (3) '*Sarvam khalvidam Brahman*' meaning it has emanated from His eternal potency and has no existence unrelated to Him, (4) *Ekamevādvitiam*': (as the aphorism start with agre-āsit) before the creation of this universe, there existed eternal God alone as One, (5) '*Tat-twamasi*': jivas are essentially of the ontological constitution as God, (6) '*So-aham*': I am of the same ontological constitution as God, as 'He'.

Jiva being the *tatasthā-shakti* and also being *anu-chit* unlike God Who is *Vibhu-chit* is liable to be clutched by māyā as soon as he turns away from God. And when through devotion to God he gains back his own essential characteristic of servitorship to God he makes himself released from māyā and residing eternally in the realm of Vaikuntha he serves the Lord with his loving devotion eternally without any interruption. 9

1. under the light of Chh. U. VI. 8.7

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यं यं लोकं मनसा संविभाति विशुद्धसत्वः कामयते यांश्च कामान् । तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्-भूतिकामः ॥ १० ॥

yam yam lokam manasā samvibhāti
vishuddhasatvah kāmayate yānshcha kāmān |
tam tam lokam jayate tānshcha kāmān
stasmādātmajnam hyarcchayed bhutikāmah || **10**

Translation:- A man who leads a life on the path of devotion and attains a state of *Vishuddhasatva* (although he generally never desires for anything also except Love of God) whatever object he wants for, he easily gains those worlds as well as the desired objects. Therefore, he who is desirous of prosperity or ultimate good should approach and serve a man of self-realisation.

Purport:- The path of devotion is so glorious that a man who has taken recourse to this path of devotion may not be totally free from all desires. Suppose he has some desires of attaining a particular world or a particular object he gains it. This is very clearly illustrated in the 2nd part of 'Sri Brihat Bhāgavatāmritam' of Sri Sanātana Goswāmi. In Srimad Bhāgavatam:[1] "A wise man, whether he has got no desire at all or is actuated by all desires or seeks liberation should worship the Supreme Lord (Sri Krishna) with steadfast devotion. The attainment of highest good in life lies in developing unswerving devotion to Bhāgavan Vāsudeva through the constant association with His devotees." Further:[2] "It is

2. vide II. 3. 10-11 2. Bh. V. 19.20

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true that when people supplicate to Sri Krishna for material gains, they are granted; but that does not profit the gainer in spiritual uplift. Therefore Sri Krishna out of His causeless Mercy, gives him His Lotus Feet that destroy all desires." Worshippers of demi-gods are not *visuddha-satva* therefore they are haunted by ever-increasing desires but for a Krishna Bhakta Sri Krishna appeases once for all his longings for any worldly gains. 10

CHAPTER—III

Section—II

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

sa vedaitad paramam brahma dhāma
yatra vishvam nihitam bhāti shubhram |
upāsate purusham ye hyakāmāste
shukrametadativarttanti dhirāh || 1

Translation :- A man of self-realisation knows that Supreme Personality of Godhead shines forth radiantly. He is the final Resort of all and beholds the universe within Him. Those who are free from desires that of elevation and salvation and worship Him with unalloyed devotion go beyond the rebirth i.e. are not born again.

Purport :- So, it is clearly stated here, so long one is not free from the desires of elevation and salvation and does not take recourse to unalloyed devotion cannot attain final emancipation. In

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the Gitā[1] 'Enlightened with Transcendental Knowledge one will not yield once again to any infatutation and he will realise that due to forgetfulness of Godhead he is now engrossed in the mundane world. In Bhāgavatam[2] 'A man should conquer rajas (passion) and tamas (inertia) by dint of *sattva* and *sattva* through freedom from attachment and indeed all these with ease through devotion to one's spiritual preceptor.' 1

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्व प्रविलीयन्ति कामाः ॥ २ ॥

Kāmān yah kāmayate manyamānah
sa kāmabhirjāyate tatra tatra |
paryāptakamasya kritātmanastu
ihaiva sarve praviliyanti kamāh || 2

Translation :- Whoever entertains desires for particular gain, according to wistful *karma* (after death) he is born once again at different species for the enjoyment of the objects of his desires. But a man of intuitive wisdom has his desires fully satisfied, consummates in the ātmā and has a vision of the Supreme his desires have already vanished even here in this life on earth.

Purport :- In the Bhāgavatam:[3] 'When a devotee thus realises Me as the Monitor of all souls the knot in the shape of I-ness and myness born of *avidyā* in his heart is cut asunder, all his doubts get resolved and the entire stock of his karma-vāsana is burnt

1. vide IV. 35
2. vide VII. 15.25
3. vide XI. 20–30

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outright. In the Gītā:[1] "*sthita-prajna* devotee leaving off all the desires of his mind, finds solace even in his soul alone. He is always merged in the bliss of the soul and is absolutely unconcerned about the world." Further[2]: "He who constantly worships Me through the path of devotion is enabled to enthrone Me in his heart with the result that I eradicate all his evil propensities from his heart." 2

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

Nāyamātmā pravachanena labhyo
namedhayā na vahunā shrutena |
yamevaisha vrinute tena labhya-
stasyaisha ātmā vivrinute tanum svām || 3

Translation :- The Transcendental Personality of Godhead can be realised neither through Vedic chantings or discourses or discussion, nor through philosophical knowledge, nor through much hearing but is easily known by one who is bestowed with a special Grace by God Himself. Such a man of wisdom who has imbibed the Transcendental Process of devotion unto him the Lord out of His Own Prerogative reveals His Transcendental Form.

Purport:- So here, it is affirmed that 'He is attained only by one whom He chooses. To such a one He reveals His Own Transcendental Form.' Without the Grace from God no amount of learnings or any other religious process will be at any rate

1. vide II. 55
2. Bh. XI. 20-29

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helpful for God-realisation. In the Gitā[1] "Neither through the learnings of Vedas, nor by tapas or by any austerity one can get the vision of Myself," In Bhāgavatam.[2] "He cannot be reached through yoga or sānkhya, liberality, sacred vows, austerities and sacrificial performances, exposition of sacred texts, study of Vedas and renunciation".[3] 3

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

nāyamātmā valahinena labhyo-
na cha pramādāttapaso vāpyalingāt |
etairupāyairyatate yastu vidvām-
stasyaisha ātmā vishate brahma dhāma || 4

Translation :- This Transcendental Personality of God-head cannot be realised by one, destitute of strength of intuitive wisdom, nor through heedlessness, nor through improper austerities. But a man of wisdom who is endowed with divine intuition and by dint of the cognition of his soul when he practises devotion to God in the process of *Shravana, Kirtana* and *Smarana* he enters into the Transcendental Realm of Supreme Divinity.

Purport :- It is childish that some religious sects comment on the...*Valahinena no labhya*: as physically weak...please read my Sanātana Dharma P. 68 to 78.

(2) *alingāt*: non-authoritative viz. by tapas devoid of scriptural authority.

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1. vide XI. 53 2. vide XI. 12.9
3. vide Katha. I. 2.23 and Vedānta Sutra III. 3.54

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In Srimad Bhāgavatam:[1] "They whose heart has been purified through devotion intensified by drinking the nectar of Your Stories, duly attain that spiritual insight whose essence lies in dispassion and easily ascend to Your eternal Abode". 4

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मनो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

Samprāpyainamrishayo jnānatriptāh
kritātmāno vitarāgāh prashāntāh |
te sarvagam sarvatah prāpya dhirā-
yuktātmānah sarvameva vishanti || 5

Translation :- The men of wisdom who have got the realisation of the Supreme Divinity verily are satisfied in their cognition, having their purpose of life fulfilled and having been totally free from passion become tranquil; they observe the glory of All-pervading Lord in every particle and everywhere. Such a person ever remains dove-tailed in the devotional service of Godhead and after departing from this world directly goes to the Transcendental World of Supreme God viz. Sri Goloka-Vaikuntha.

Purport :- In the Gitā:[2] "Those who engage their spiritual senses to the service of the Supreme Lord and thereby ever remain in the Transcendental Plane possess the faculty of *Sama-darsana*". In Bhāgavatam:[3] "Man of realisation says, 'I do not covet for long life, wealth glory and sensuous pleasures including those enjoyed by Brahmā—nor even mystic

1. vide III. 5.46
2. vide V. 20.21
3. vide VII. 9.24

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or occult power, but crave for association with Your servants (devotees)." Further:[1] Bhagavān Himself says: 'One who observes Me in every being as a Monitor and all beings existent in Me and accordingly shows kindness unto all is really wise". 5

वेदान्तविज्ञानसुनिश्चितार्थाः सन्न्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

Vedāntavijnānosunischitārthāh
sanneyāsayogād yatayah shuddhasattvāh |
te brahmaiokeshu parāntakāle
parāmritāh parimuchyanti sarve || 6

Translation:- Those aspirants who have composed their senses by leading a restrained life and following a path of renunciation have become purified. They who are cognitioned by their self-realisation by striving the path of Vedānta-philosophy after departing from this world go to the Abode of Eternal Bliss (Vaikuntha) and become liberated for ever.

Purport:- In Srimad Bhāgavatam:[2] "So long a man is not able to realise the true nature of his own 'self' as well as the Monitor-self by means of the Divine light of wisdom he continues to revolve in mundane existence.' Further:[3] 'When an engrossed jiva abandoning every action in life surrenders himself unconditionally to Me and Me alone with an aptitude of devotional service, soon gets released from the bondage of illusion and forthwith becomes blissful in attaining My eternal companionship.' 6

1. Bh. III. 28.42
2. vide V. 11.15
3. Bh. XI. 29.34

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गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ ७ ॥

gatāh kalāh panchadasha pratisthā-
devāscha sarve pratidevatāsu |
karmāni vijnānamayancha atmā
pare-avyaye sarva ekibhavanti || 7

Translation :- The final emancipation at that time when all the fifteen phases[1] resolve into their sources and all the sense organs into their corresponding presiding deities (sources), one's karma and the very cognitioned soul become united with the Supreme Divinity.

Purport :- Here *ekibhavanti* — the monists state they become one, their separateness is dissolved. It is absurd, to become united does not mean separateness is dissolved. Suppose we say many people of different community got united at a meeting does it mean their individuality is lost? So here true import is that all the senses with their respective rites become subjugated and follow the dictum of cognitioned soul who becomes dove-tailed in unalloyed devotion to Godhead.[2] In Bhāgavatam :[3] "When a devotee thus realises Me as the Monitor of all souls the knot in the shape of I-ness and my-ness born out of *avidyā* in his heart is cut asunder, all his doubts get resolved and the entire stock of his *karma-vāsanā* burnt outright.' Further Vedānta;[4] and Bhāgavata:[5] 'These foremost seers indeed wonderfully attained absolute

1. vide Prashna Up. VI. 4.1
2. vide Katha Up. II. 1.15
3. vide XI. 20.30
4. vide Vedanta Sutra IV. 1.12
5. Bh. V. 1.27

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self-identity with the Lord.....on its *tikā* Sridharswāmi says *vishesho dehādyupādhih, tadapohena prāpuh*—they become soul-centred. Sri Baladeva also says the same.[1] 7

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yathā nadyoh syāndamānāh samudre
astam gacchanti nāmarupe vihāya |
tathā vidvānnāmarupādvimuktah
parāt param purushamupaiti divyam || 8

Translation :- Just as the flowing rivers go to their destination and enter into the sea lose their respective names and forms so too the man of wisdom by the very realisation of Supreme Divinity loses his all the adjuncts of māyā such as respective names and mundane coils and attains *parama sāmya* equality of nature of the Divinity whose excellency remains above all.

Purport :-Katha[2] Waters of different rivers falling into the sea become sea water indistinguishable from it is also not wholly correct as at the confluence the river water is distinctly distinguishable by its colour and taste. In parts of the sea, where river waters fall in a sea, the sea-water is less briny. So Chāndogyopanishad[3] has clearly stated that to become one meaning to possess eight characteristics those are the Nature of Divinity and not absolutely the oneness of soul with Supreme Brahman. 8

1. also vide Purport of Mundāka Up. III. 1.3
2. vide Katha Up. II. 1.15 and vide purport of S. III. 1.3
3. vide VIII. 1.5

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स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति। तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

Sa yo ha vai tad paramam brahma veda
brahmaiva bhavati nāsyābrahma-vit kule bhavati |
tarati shokam tarati pāpmānam
guhāgranthibhyo vimukto-amrito bhavati || 9

Translation :- One who has got realisation of the Supreme Divinity verily possesses all those eight qualities of the Divinity. None ignorant of Brahman is born in his lineage. The knots of his heart being cut asunder he goes beyond sorrows and scars, and becomes immortal.

Purport :- In this shloka : *Param brahma* Veda clears out the exposition of the previous shloka *brahmaiva bhavati :* he becomes like *Brahman* nor identical with *Parama-brahman* that is he possesses all the eight divine qualities that of Brahman vide Chāndogyopanishad :[1] *Apahatapāpa* (devoid of sinful propensity), (ii) *vijara* (free from oldness), (iii) *vimrityu* (deathless), (iv) *vishoka* (without any affliction), (v) *vijighatsa* (free from lust), (vi) *apipāsa* (without any hankering for worldly enjoyment), (vii) *satyakāma* (wishing for truth of service of God), (viii) *satyasankalpa* (with fulfilled object).

Bhāgavata[2] 'my nescience has been eradicated by receiving divine wisdom and the realisation since the Supreme state of the Lord has been revealed to me by You.' 9

1. vide VIII. 1.5 2. Bh. XII. 6.7

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तदेतदृचाऽभ्युक्तं — क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ॥ तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

Tadetadrichā – abhyuktam –
criyāvantah shrotriyā brahmanisthāh
svayam juhvata ekarshim shraddhayantah |
teshāmevaitām brahmaviayām vadeta
shirovratam vidhivadyaistu chirnam || **10**

Translation :- To whom the wisdom of Divine Truth be delivered is declared in the following verse: They who perform the rites as per the verdict of the scriptures, who have studied well the Vedas, who are intent to lead a life of devotion to the Supreme Divinity, who are endowed with firm faith in existence of Supreme Personality of Godhead and readily dedicate themselves for the Divine Cause, and who all know seriousness of their lives (i.e. life has got a divine purpose) to them alone this wisdom of Divine Truth one may impart.

Purport :-In Bhāgavata[1] "The Divine Knowledge may indeed, be imparted to a man full of reverence, a devotee, an enlightened soul, an uncavilling man, one who is friendly to living beings, and likewise to him who takes delight in service, one who has developed a distaste for external objects, a man who is severe of mind, one who is free from jealousy, one who is pure both within and without and above all to him who holds Me dearer than all.' **10**

1. Bh. III. 32. 41-42

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तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

tadetat satyam – rishirangirāh purovācha
naitadachirnavrato – adhite |
namah paramarishibhyo namah paramarishibhyah || **11**

Translation :- This mystic wisdom of Divine Truth was narrated before by rishi Angiras to his disciple. One who has not observed the rites (stated in the previous shloka) should not study this. Obeisance to the great seers, salutation to the great seers.

Purport :- The rishi Angiras imparted this Divine Wisdom in ancient days to Saunaka. He who is endowed with spiritual intuition may only be really benefitted by this study.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः । स्वस्ति नः इन्द्रो वृद्धश्रवाः । स्वस्ति न पूषा विश्ववेदाः । स्वस्ति न स्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ।

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

इति मुण्डकोपनिषत्समाप्ता

Here ends the Mundaka Upanishad

By the Grace of Sri Gurudeva, it was possible for me to complete the translation of this Mundaka-Upanishad into English during the Chaturmasya-Vrata and ended on 28-10-1979

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माण्डुक्य उपनिषद्

MĀNDUKYA-UPANISHAD

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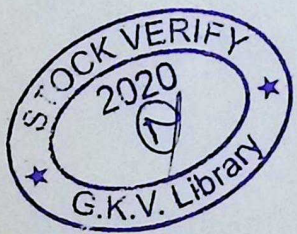

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MĀNDUKYA — UPANISHAD

This Māndukya Upanishad belongs to the Atharva Veda and contains only twelve verses. It mainly deals with AUM which denotes the three states of waking, dream and dreamless-states. Anent the four states of consciousness the above three and the final one is the transcendental consciousness—the last one is the existence of God-head being all inclusive and ultimately real. The Absolute of mystic consciousness is the reality of the God. In this Upanishad we find the fundamental approach to the attainment of the Supreme Divinity by the Process of Divine Grace which is transmuted as an electric current to the dynamo of an aspirant-soul through the mystic Divine Sound AUM. And with the dynamo charged the aspirant-soul is divinely cognised, gets gradual unfoldment of his spiritual self and finally attains a state of final beatitude when eternally he enjoys the Transcendental Bliss in rending unalloyed devotion to the Lord of Love-Transcendent Sri Krishna Who is *Rasa Vaih Sah.*

A cognitive-soul transcending Vishva or Avastha-the waking state, taijasa, the dreaming-state and prajnā, the dreamless-state goes to turiya—the state of Intuitive Wisdom or spiritual consciousness at once he attains the God-realisation. So a seer who is endowed with Intuitive Wisdom through his self-realisation gets the Subjective Realisation of the Godhead. So mere prajnā will not help. One must have grace bestowed upon without which there cannot be God-realisation.

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A person being fast asleep, desires no desire whatsoever, sees no dream whatsoever, accordingly third-fourth state is the state of prajnā i.e. the state of full cognition of the soul when the soul is not at all concerned with the enjoyments of either gross or subtle objects that of waking-state or dreaming-state. Here the cognitive jiva-soul feels himself associated (*eki-bhuta*) with Monitor-self as if, he has become one with (*Prajnānaghana*) the Monitor-self Who is (*Ānanda-maya*) the very Embodiment of Eternal Bliss. Therefore at this state cognitive jiva-soul enjoys the Divine Bliss at the core of his unstinted heart.

The final Object Who is symbolised in 'AUM' - He is not to be identified with that entity (jiva-soul) who (in bondage) cognises internal and external objects of this mundane world, neither He is mere abstract knowledge, nor He is an object to be understood through empiricism like Iswara, the modified Brahman of the monist. Neither He is non-cognitive Iswara of the Vaisheshika school nor the cognitive Abstract Brahman of the Vedāntic monist. Whereas His Transcendental Personality cannot be seen, nor can be described, nor can be grasped by material senses; as such, He having no worldly distinctive nomenclature, therefore, inconceivable and cannot be designated with any worldly names. But He is the Supreme Reality sought for at all the three stages of life viz. at waking, taijas and prajnā states. He is totally free from any adjunct of mundanity. He is always tranquil or graceful. He is benign. He is the Supreme Reality without a second. He is the only Reality to be sought for.

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श्री श्री गुरु गौरांगौ जयतः

माण्डुक्य उपनिषद्

MĀNDUKYA-UPANISHAD

Invocation

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रंपश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवाँ सस्तनूभिः । व्यशेम देवहितं यदायुः ।.....

Translation :- It is the same as that of the Mundaka.

ओमित्येतदक्षरमिदꣳ सर्वं तस्योपव्याख्यानं । भूतं भवद्भविष्यदिति सर्वमोङ्कार एव यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

Aum-ityetad-aksharamidam sarvam tasyo-
pavyākhyānam |
bhutam bhavad bhavishyaditi sarvam-Aum kāra eva
yacchānyat trikālātitam tad-apyomkāra eva || 1

Translation :- 'Aum' is the mystic Sound representing the Transcendental Divinity. All that is the past, the present and the future, all this and whatever else there is that transcends the threefold time —that too is 'Aum'.

Purport :- What was, what is and what will be and what transcends the time is verily the 'AUM'. So before the creation, after the creation and after

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the desolution what remains is 'Aum'. We have studied in the beginning of Ishopanishad that 'Aum' represents the Supreme Divinity, the Predominating Aspect (Vishaya) and Predominated Aspect (āshraya) and the cognitive-souls who are dove-tailed in devotion to Godhead. So 'AUM' is the Metaphysical Symbolic Aspect of All-pervading, All-inclusive Immortal, Indivisible Self-luminous unchanging Inconceivable Supreme Divinity. So through 'Aum' the Brahman becomes immanent and transcendent. vide: Prashnopanishad. Sriman Mahaprabhu Chaitanya Deva says :

'Pranava 'Aum' is the Mystic Sound representing the symbolic Form of the Divinity. From Pranava the universe got manifest and all the Vedas came from the Pranava"[1] Chāndogyopanishad;[2] Atharva-shikha-2; This utterance of the 1st mantra of Māndukya is a vision of mystic devotee (Parama Bhāgavata) who observes all-pervasiveness of the Brahman as Immanent and Transcendent. 1

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

Sarvam hyetad brahma; ayam-ātmā brahma |
Soayam-ātmā chatuspāt || 2

Translation :- Verily Brahman pervades all-through this, this Monitor-self is verily the Brahman among the four-fourths emanations who Transcends Vaishvānara etc. of three-fourths is the Ātmā (Paramātmā) Whose Nomenclature is 'AUM'.

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1. C.C.M. VI. 174, vide G. VIII. 13, IX. 17, XVII. 23
2. vide I. 1.1, I. 4.1, I. 5.1

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Purport :- A cognitive-soul transcending Vishva or Avastha—the waking state, taijasa, the dreaming-state and prajnā, the dreamless-state goes to turiya—the state of intuitive wisdom or spiritual consciousness at once he attains the God-realisation. So a seer who is endowed with intuitive wisdom through his self-realisation gets the Subjective Realisation of the Godhead. So mere prajnā will not help. One must have grace bestowed upon[1] without which there cannot be God-realisation. The monists say *prajnānam Brahma*: Knowledge itself is Brahman but what we find *Tam eva dhiro vijnāya prajnām kurvita brahmana*[2] knowing Him fully well the knower of Brahman should be devoted to Him.

Ayam-ātmā brahman: The monists take it as this refers to jiva-ātmā, but it is wrong, because if it referrs to jiva-ātmā then why 'ayam' this. So it absolutely denotes to a special ātmā viz. Monitor-self. We have proved althrough that jiva-ātmā cannot be identical with Paramātmā. **2**

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूल-भुग्वैश्यानरः प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno vahisprajnah saptānga ekona –
vinshatimukhah sthulabhug
vaishvānarah prathamah pādah ‖ **3**

Translation :- The first of the forth is Vaishvānara, the worldly waking-state of a jiva when

1. vide Yamevaishavrinute (Mundaka III. 2.3)
2. Bhri. Up. IV. 4.21

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he longs for external objects, having seven limbs, and nineteen mouths to enjoy gross material objects.

Purport :- (i) Seven limbs; seven upper worlds— i.e. jiva-soul in bondage may elevate himself for enjoyment upto all the seven upper worlds. (ii) nineteen mouths : eleven senses including the mind, the five vital breaths, the intellect, the ego-self (ahamkāra) and the chitta who carrys the latent virtues.

Here *vishva* or *avastha:* waking-state is the natural condition of a worldly man.[1] 3

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्त-भुक्तैजसो द्वितीयः पादः ॥ ४ ॥

Svapnasthāno-antah prajnah saptānga
ekonavinshatimukhah |
praviviktabhuktaijaso dvitiyah pādah || 4

Translation :- The *taijasa,* the dreaming-state when jiva-soul cognises inward objects having seven limbs and nineteen mouths, through which he enjoys the exquisite or subtle objects is the second-fourth.

Purport :- To an ordinary man the *vishva* or waking-state is more worldly conscious state than the *taijasa* or dreaming-state because in dream one experiences the subtle objects dependent on the predispositions left by the waking experiences. But here in this mantra this *taijasa-state* is super-conscious state than the waking-state therefore it shows, due to the gradual unfoldment of the divine potency of the

1. vide Vedanta I. 2.25 and also Ch. Up. V. 11. 1-6

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'Aum' jiva-ātmā step by step goes nearer to the Divinity that is why this second-fourth unfoldment of the Pranava is known the *Taijasa-state* or brilliant-state instead of calling dreaming-state. 4

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्द-भुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

Yatra supto na kanchana kāmam kāmayate
na kanchana svapnam pashyati tad sushuptam |
sushuptasthāna ekibhutah prajnānaghana evānanda-
mayo hyānandabhuk chetomukhah prājnastritiyah
pādah ‖ 5

Translation :- A person being fast asleep, desires no desire whatsoever, sees no dream whatsoever, (that is, susupta or deep-sleep-state,) accordingly third-fourth state is the state of *prajnā* i,e. the state of full cognition of the soul when the soul is not at all concerned with the enjoyments of either gross or subtle objects that of waking-state or dreaming-state. Here the cognitive jiva-soul feels himself associated (eki-bhuta) with Monitor-self as if, (eva) he has become one with (*Prajnāna-ghana*) the Monitor-self Who is (*ānanda-maya*) the very embodiment of Eternal Bliss. Therefore at this state cognitive jiva soul enjoys the Divine Bliss at the core of his untainted heart.

Purport :- We find now, that the utterance of *Pranava* gradually makes the engrossed jiva-soul elevated and at the third-fourth-state jiva gets the self-realisation. First-fourth potency gives a pious life of outward-moving i.e. dharma, artha and kāma,

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second-forth gives inward-moving i.e. here celestial enjoyment, and third-fourth when jiva-soul acquires divine wisdom and when the external and internal states are held in abeyance i.e. external and internal objects lapse and jiva-soul unites with the Monitor-self to enjoy the Divine Bliss. Here Dr. S. R. states: 'who enjoys bliss. It is not bliss but the enjoyer of bliss.'

So this is the state of liberation of jiva-soul. Prajnān: the knowledge of Brahman.[1] In Bhāgavatam we find:[2] 'Wakefulness, dream and deep-sleep (Prajnā)-these are the three functions of the intellect. And He alone by Whom they are directly cognised is the Transcendental Purusha'. But again we find[3] 'He who while waking perceives outside himself through all his sense objects having propensities changing every moment, who experiences within his heart in a dream, things similar to those perceived in the waking-state and who in deep slumber withdraws them is one and the same, connected as he is with all the states by memory as their witness and as the controller of the senses'. 5

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य–प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

Esha sarveshvara esha sarvajna esho-antaryāmyesha |
Yonih sarvasya—prabhavāpyayau hi bhutānām || 6

Translation:- The Monitor-self Who cognises the above three stages and Who transcends three-fourths is the Lord of all, the knower of all, He is

1. vide Vedanta I. 4.5
2. vide Bh. VII. 7.25
3. Bh. XI. 13.32

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the Inner Controller (Monitor-self), He is the Source of all, He is the Origin and the final Resort for all beings.

Purport:- So this Brahman is distinct from jiva-ātmā. Unfortunately here monists think that here the distinction between Absolute and God, Brahman and Isvara, turiya and prajnā is elaborated. It is most absurd to make distinction in between Isvara and Brahman. This point we have dealt with elsewhere. The monists state identity of jiva and Brahman. Sriman Mahāprabhu says: 'Most ignorant and deluded fool imagines identity of jiva and Brahman. Such a one is the worst deluded person for whom worst punishment is awaiting at the hands of the lord of Death (Yama).'[1] Further while Bhāgavata[2]: is commented by great Sridharswāmi he clearly states that after mukti or self-realisation one obtains a spiritual form and eternally serves the Supreme Divinity. 6

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं । अदृष्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म प्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवं अद्वैतं चतुर्थं मन्यन्ते । स आत्मा । स विज्ञेयः ॥ ७ ॥

Nāntah prajnam na vahihprajnam nobhayatah-prajnam na prajnānaghanam na prajnam nāprajnam | adrishyam – avyavahāryam – agrāhyam – alakshanam – achintyam – avyapadeshyamekātmapratyasāram prapanchopashamam shāntam shivam – advaitam chaturtham manyante || sa ātmā | sa vijneyah || 7

1. C.C.M. 18.115 2. vide X. 87.21

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Translation :- Now, who is that Forth and final Object Who is symbolised in 'Aum'—He is not to be identified with that entity (jiva-soul) who (in bondage) cognises internal and external objects of this mundane world, neither He is mere abstract knowledge, nor He is an object to be understood through empiricism like Isvara, the modified Brahman of the monist. Neither He is non-cognitive Isvara of the Vaisheshika school, nor the cognitive Abstract Brahman of the Vedantic monist. Whereas His Transcendental Personality cannot be seen, nor can be described, nor can be grasped by material senses; as such, He having no worldly distinctive nomenclature, therefore, inconceivable and cannot be designated with any worldly name. But He is the Supreme Reality sought after at all the three stages of life viz. at waking, taijas and prajnā states. He is totally free from any adjunct of mundanity. He is always tranquil or graceful. He is benign. He is the Supreme Reality without a second. He is the only Reality to be sought for.

Purport :- Here it is very clearly stated what is the true characteristic of the Supreme Divinity. It is only intuitive wisdom which alone can give the Subjective Realisation of the Transcendental Personality of Godhead. All should finally seek for Him. He is Graceful and Benign. 7

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so – ayam – ātmā – adhyaksharam – aumkāro – adhimātram pādā mātrā |
mātrāshcha pādā akāra – ukāro makāra iti ॥8

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Translation :- This is the Paramount-self or Godhead Who is in His mystical symbolic form 'Aum'. His different Aspects are represented in the above four stages of realisation. A.U.M.—(i) the Predominating-Aspect, (Vishaya) (ii) the predominated Aspect (āshraya), (iii) the cognitive-souls and (iv) the unalloyed devotion—these are all in one line of Transcendence that is the sublime manifestation of 'AUM' subjugated by the Godhead Himself.

Purport :- God is the eternally established Reality. It is not that we define Him but He Himself defines. He is ever-existent, Blissful and He is Beautiful, Whom He chooses he alone knows Him.[1]

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

Jāgaritasthāno vaishvānaro akārah prathamā mātrā | āpterādimattvādvā, āpnoti ha vai sarvān kāmān ādishcha bhavati, ya evam veda || 9

Translation :- Vaisvānara, the waking-state viz. the common state to all men on earth is the letter 'A', because it is on account of all-pervasiveness or on account of being the first. He who knows this, obtains verily all desires, also he becomes glorious among the great ones on earth.

Purport :- It shows, when one even practises the first letter of 'AUM' one can get all the enjoyments of the world. What a power it has! 'A' represents vaisvānara who pervades in all things of the universe. Shruti says: 'the effulgent svarga is the head of Vaishvānara'. 9

1. Mundaka III. 2.3

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स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वो-त्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्यात्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

svapnasthānastaijasa ukāro dvitiyāmātrā, utkarshā-dubhayatvādvotkarshati havai jnānasantatim samānashcha bhavati, nāsyā-brahmavitkule bhavati, ya evam veda || **10**

Translation :- The brilliant taijas-state is the power of the letter 'U' of 'AUM' — he who knows this becomes great in wisdom and is regarded equally by the friend and the enemy. In his family no one ignorant of Brahman is born.

Purport :- Second stage of awakening towards the final beatitude. **10**

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

sushuptasthānah prājno makārah tritiyā mātrā mite-rapitervā, minoti ha vā idam sarvamapitishcha bhavati, ya evam veda || **11**

Translation :- The prajnā, the full-congitional state is the power of final utterance of the letter 'M' of the 'AUM' Here jiva-ātmā having endowed with full cognition becomes qualitatively identical with the all-pervading Brahman (but not quantitatively). He who realises this he indeed, knows the real nature of mundane and the true aspect of transcendent and accordingly leads all his spiritualised senses to one-pointed devotion of God.

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Purport :- Unfortunately the monists think here that at the prajnā-stage the Isvara - swarupa of Brahman is vanished and the jiva-bimba is dessolved in Abstract Brahman. But it is not at all consonant with the purport of the mantra. Whereas '*mite*' of the same quality and '*apitih*' becomes identical i.e. the cognitive jiva-soul becomes qualitatively identical with All-pervading Brahman but not at any rate quantitatively same. Here Dr. S. R. agrees, that 'there is the original duality from the ontological standpoint' Further he avers that,—there is no concept or substance that could be thought of as being the unity without any opposition whatsoever'.

At this stage a fully-cognitioned-soul observes *Ishāvāsyam idam sarvam*—please see the explanation of the 1st shloka of Ishopanishad. **11**

अमात्रश्चतुर्थोऽव्यवहार्य प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥ १२ ॥

amātrashchaturtho-avyavahāryah prapanchopashamah
shivo-advaita evamomkāra ātmaiva |
samvishatyātmanātmānam ya evam veda, ya evam veda ‖ **12**

Translation :- The fourth is without any nomenclature as such to be spoken of, but that is the Transcendental—devoid of phenomenal existence, but All-blissful and the Paramount Reality without a second. This indeed, is the 'AUM.' He who realises this, surely attains final beatitude entering into the Abode of the Supreme Divinity, the Plane of Transcendental Bliss. What a glory, for him who knows this paramount Truth.

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Purport :- So finally without any contradiction even the greatest monistic adherent Sri Shankara has spoken in the opening of his commentary on the Bhagavat Gitā is the Truth, established beyond any 'ism' that 'Nārāyana is beyond the unmanifested principle and from Him unmanifested arises.' So final state of realisation is to attain the plane of Transcendence and ever remain dove-tailed in unalloyed devotion to the Transcendental Personality of Godhead Who is the very embodiment of Bliss. *Rasa vaih sah*:

Here we find the fundamental approach to the attainment of the Supreme Divinity by the process of Divine Grace which is transmuted as an electric current to the dynamo of an aspirant-soul through the mystical Divine Sound 'AUM' and having the dynamo charged the aspirant-soul is divinely cognised, gets gradual unfoldment of his spiritual self and finally attains a state of final beatitude when eternally he enjoys the Transcendental Bliss in rendering unalloyed devotion to the Lord of Love-Transcendent Sri Krishna Who is known as *Rasa-Vaih sah.*

12

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ॥

Here ends the Māndukya Upanishad.

---

1. By the Divine Grace of my Divine Master I, as humble am I, could transiate into English, this Māndukya-Upanishad on this day corresponding to 2nd November 1979 during the end of Chaturmasya Vrata observation.

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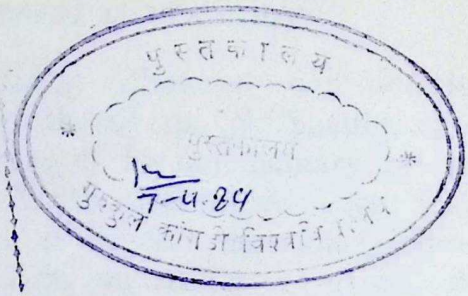

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